The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE MEANING OF THE ELECTIONS

WE ARE writing on the day before some thirty millions of American citizens will cast their ballots, under the symbols of half a score or more of political parties—Democratic, Republican, Socialist, Communist, Commonwealth, Farmer-Labor, Constitutionalist, etc. What we have in mind to say, however, for what it may be worth, does not require the actual election figures to give it cogency. It is as certain as any political matter can be that the main practical issue of the elections is already determined. The Democratic party has not suffered that drastic reduction of its representation in Congress which ordinarily results from a mid-term election. President Roosevelt retains all the power granted him in 1934. The New Deal has been given a tremendous endorsement.

But should it happen that all the prophecies of the best-informed political observers, upon which we base this anticipation of our own, be at least greatly modified, if not completely falsified, by the election returns, we believe it would still be true that the real meaning of the votes cannot be interpreted in terms of party politics, but must be looked for in deeper currents of the national life of which the votes are merely dim and confused and perplexing symbols. It is not the Democratic party, as such, in its usual historical meaning, which has triumphed. It is not the Republican party, as such, which has again been defeated. Undoubtedly, President Roosevelt has been given a magnificent demonstration of popular support, but it is far less certain that the particular forms which his New Deal have assumed are also definitely approved. It is rather that President Roosevelt himself, as a figure radiating and communicating the spirit of faith and of experimental action, has been upheld simply because around him as a center cluster all the problems, deeper by far than those of party politics, which are pressing

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upon the people today, and which they know must be settled—if they are to be settled in our time—by methods more satisfactory than those of party politics.

What that deeply experienced, sensitive and thoughtful observer, Mrs. Anne O'Hara McCormick, wrote for the New York *Times* on the eve of the election is even more valuable as an illustration of the meaning of the election than it was of the conditions and circumstances which influenced the actual voting. Traveling through many of the states, Mrs. McCormick found everywhere present the proofs of a vast popular awakening to the facts which until recently were observed and appreciated by only a few thoughtful individuals—those facts which indicate that changes in the national life of a profound character are at hand. What these changes are to be, however, are not so clearly known. "What endears President Roosevelt to the rank and file," she testifies, "is that 'he goes ahead and tries things'—at any cost. To the non-analytic mind of the ordinary man, the so-called revolutionary experiments mean nothing more than that 'Roosevelt is trying to get thing started.' Sifted down, that is probably all they do mean; that thought bothers the more radical New Dealer as much as business is troubled by the doubt as to whether anybody knows the meaning. Moreover, the term revolution is now too commonplace to be frightening."

Take, again, as a significant sign of the fluidity of genuinely popular thought, the vague determination that the political mechanism of the past must be drastically reformed, the pre-election address of Father Coughlin to his coast-to-coast audience of many millions. Whatever else may be said about "the radio priest of Detroit," whether in praise or in blame, it can hardly be doubted that he is closely, intimately, in touch with vast multitudes, and that he voices what they vaguely think far more than he gives them new or unfamiliar ideas. In his address he asserted that the people were looking to neither the Republicans nor the Democrats to rescue the country from its depression; on the contrary, they were convinced that the old political parties were all but dead. "As happened to Ananias and Saphira, the hypocritical liars of Scripture, the young men are waiting at the doors to carry out the corpses." And Father Coughlin continued: "Neither pure Republican nor pure Democrat is being held responsible for our release from the depression. It is our form of government—our democracy—that is on trial. If it fails, dictatorship stands in the offing with its cruel trappings of Socialism."

Or some form of Fascism, Father Coughlin might have added. For it is far more likely that the forces which turn to Fascism when they find themselves threatened vitally are far more powerful in the United States than Socialism, whether of the strict doctrine of Communism, or of the gradualistic, legal variety.

Father Coughlin's prophecies need not be taken too seriously, or too literally, of course, for all highly popular orators beat the drums of desperate alarm far too readily. Nevertheless, when he talks about the decay of the old party lines he is publicly expressing what many millions of Americans are thinking and saying. The feverish rash of new parties which has broken out throughout the country is a symptom of this condition, which is destined to increase during the next two years as the country approaches the more decisive and critical election of 1936.

For Catholics, for Christians in general, and for all men and women who still cling to the principles and traditions inherited from the great religious ages of the past, and who believe that only by a return toward such principles and traditions can social recovery or reform be gained in any tolerable fashion, the meaning of the election is very plain. The mind of the nation is plastic beyond all previous epochs. It can be molded and directed by any powerful philosophy, whether good or bad. If the future now rapidly unfolding is to bear the image of Christian civilization, rather than of pagan Communism, no time must be lost, no energy must be spared, by the leaders and thinkers and workers of Catholic Action.

Week by Week

THE NATION has voted for a variety of candidates and on a number of far-reaching, complex issues. Since results cannot be tabulated for some days, comment must be reserved until next week. Perhaps the major event chronicled in the most recent handful of newspapers is the obvious increase of international tension. Those who believe that economic and social recovery in the true sense must await improvement of relations between the world's peoples have been given no weighty reason for optimism. Parleys anticipatory to next year's projected naval conference have led to no tangible result other than making plain how diverse are the objectives of dominant powers. Japan's frankly stated unwillingness to disarm further will probably force the United States to arm up to treaty strength and may even lead eventually to a genuine armament race. The problem is not an easy one to solve, and it behooves all of us to approach the situation realistically, with minds aware of what kind of world we are at present inhabiting. In Europe anger combined with gossip to create a formidable aftermath to the

The Trend of Events

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Marseilles assassinations. Recriminators against Hungary, Italy and even Germany were voiced in the countries affected by the murders. Nor was anyone helped by further moves on the part of the Hitler government against American investors in Reich securities. Though the default now in process of fulfilment may be largely inevitable and due to circumstances which elicited words of warning in informed quarters as many as five years ago, the actual fact is nevertheless not easy to contemplate and of course means further credit stringency, at least in so far as the international market is concerned. We are informed that Dr. Schacht's latest move is the appendix to recent unsuccessful endeavors by German industrialists to secure credits here. Finally the turn of events in Mexico hampers the development of good-will between that republic and the rest of two continents. If the repression going on there could be attributed to an honest-to-goodness revolution, the reports would be at least more understandable. But the dominant anti-clerical policy is so demonstrably merely the ruse of a cabal that it elicits no sympathy anywhere and adds to the contempt with which the potentially great Mexican nation is viewed elsewhere.

MR. ROOSEVELT was certainly on the side of the angels when he set in motion agencies charged with helping to rescue the home-owner, functioning or prospective, from a losing battle with too many burdens. Yet it is possible to question seriously the wisdom of much existing legislation on the subject. Housing reform and unemployment relief are not at all the same thing, and the fact that the two have been inseparably linked by Washington promises to do as much harm as good. It was, for instance, meet and just that something be done for the owner unable to meet his tax and mortgage payments. But why should the families which have managed to keep afloat be penalized? Their security has not been increased by recent economic and social trends, and it is clear to nearly all of them that the condition of their property is impaired by relatively disadvantageous mortgage terms and by increasing taxation. Urged by the government to take advantage of the available loans for rehabilitation, they may well ask themselves whether this added burden is financially justifiable. Why go into further debt for a house which is already too expensive? Providing jobs for men in the building trade is an excellent thing in itself, but few citizens not bankrupt can afford to do so unless their basic investment is intact. The loans have been useful to landlords having heavily mortgaged properties which can be rented more advantageously if modernized, and to people whose solvency is questionable. But by and large they will mean little until the whole housing program is made far less of a federal bureau proposition and far more of a matter of help to the individual, when and how needed. We do not believe that any viable long-range recovery program can indulge in wallops at the thrifty small citizen.

Safeguarding the Home

NEW YORK acquired a "gloomy dean" of its own when the Reverend Dr. Daniel Russell, Presbyterian moderator, summarized the existing situation and found it very bad. "Unless we can prevent another war and unless we can compose the class struggle, we are doomed," he said. "To talk of the 'lost' was once looked upon as religious cant. We know better now. We see ourselves spiralling not upward but downward, with the abyss coming clearly into view." Dr. Russell's analysis of the situation was right and sound. He did not stress the secondary fact that there has been a dearth of some needed legislation, or the possibility that this or that went wrong because somebody's panacea was not applied. The age has denied God, has apostatized, has flouted moral integrity, has lost itself in preoccupation with material things, has refused to assume "the solemn obligation of brotherhood." The entire discourse, for all its gloom, was remarkably sound. We welcome it as a sign that the easy optimism, the gullible hitching of the wagon of theology to the star of physical progress, which has been unfortunately so prevalent among Protestant clergymen, is being surmounted. The opportunities awaiting their churches will be great and beneficent once the change has been effective. And surely it is the first task of the Church *in partibus infidelium* not to concern itself overmuch with political and economic remedies applicable by the State, but to seek with tremendous enthusiasm that kingdom of God which must be achieved before the "other things" can be added unto men.

"Slipping Swiftly"

FEW LITERARY contrasts could be more startling than that between the Americana which glorify the present publishing season and those which seemed, a decade ago, to meet all requirements. Then the emphasis was on sardonic deflation of seemingly established values, and all the heroes and periods emerged looking like pages from the biography of a raucous, callow and none too honest youth. Today we have not quite turned romantic—that is, we don't like it served as lusciously as the once popular catering of Winston Churchill or John Fox, jr., insisted was good cookery—but we are emphasizing a curiously Wordsworthian note in our writing. Such novels as have been published

The Glory and the Dream

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by Stark Young, Mary Ellen Chase and Robert P. Tristram Coffin are all tributes to a "style" visualized as having been, in the golden days, the manner of American life. It is significant that none of these authors can have been influenced by a literary vogue. They were all doing more or less the same kind of writing before the general public heard much about them. In biography the successful portrait is that which Mr. D. S. Freeman has drawn of Robert E. Lee, and there are not wanting signs of a corresponding tendency in poetry. This evocation of the national "glory and the dream" may be a psychological fillip needed at the moment, but possibly there is more in it than that. All of us may be adjusting our glimpses of the past to a standard more nearly in conformity with the facts than has been customary for some time. After all, not every fact has to do with a failure.

Voiceless Communists

A PUZZLING but by this time fixed thing is the attitude of the typical educated radical here toward even the most outrageously oppressive acts of the Soviet government. This type of political thinker is apt to be courageous enough in protesting against the misuse of power by government officials or agencies in this country; it is not necessary to share their views or completely approve their motives to recognize that they often do a useful work in arousing the public conscience from apathy, and in informing the public intelligence of particular abuses. Yet they remain curiously untroubled by any extremity of tyranny in Muscovy. We do not cite the Soviet's drive on religious liberty: we have learned from repeated experience that radicals are not usually concerned about religious liberty, and it is not our purpose to repeat that fact here. But there is the appalling practise of exile—the uprooting and transplanting of communities, in circumstances that invariably mean incredible hardship for all of them, and often starvation for many. That is how the Soviet treats those whom it regards as really or even potentially disaffected; and we have yet to encounter any convincing manifestation of sorrow about it among our own humanitarians and Communists. That is what the Soviet has recently done to 12,000 along the Finnish border, whose crime it was that they wished to emigrate to Finland; and we see no reason to expect that the act will elicit any greater sensibility in these same quarters than similar acts have elicited in the past. These thousands thrust into Siberia are now begging their living, and in the coming months their situation will certainly grow worse. Will those who send so many protests—and it is not any remote intention of ours to deride them for it—against the misuse of power, and in defense of the oppressed here, stop to send a protest to Russia? Saddening but certain is the knowledge that they will not.

AND HOWEVER critical one may be, let him consider the alternative to the ballot that we would have if our politics were operated on the Bolshevik Communist plan. Murder, terrorism, complete insecurity of the individual and the family at the whim of the dictator, complete suppression of all but dictated news and the suppression of any liberty of thought of the individual, would be the social methods replacing our sometimes tiresome and often confused and confusing political methods. Maybe (though the idea is really unthinkable) our national spirit might be broken by some tightly organized and ruthless minority like that which now controls Russia. We might undergo some of that brutalizing described by Mr. William Henry Chamberlain after ten years as correspondent for the *Christian Science Monitor*. "Such major atrocities," he writes in his recently published book, "as the liquidation of the kulaks as a class, the State-organized famine (which, he says, caused the death of from 3,000,000 to 4,000,000 more peasants than would otherwise have starved) and the persecution of the intelligentsia have harmful results that go far beyond their immediate victims. They brutalize the society that is taught or forced to look on them with indifference or even with applause. I have often felt that even more terrible than the commission of these atrocities was the fact that no voice could be publicly raised against them in the Soviet Union."

Chicago Innovation

SOMETHING thought-provoking has been going on in Chicago. We do not refer to the fact that the school teachers have been paid, nor to the alleged 20 percent decrease in crime in the last year. We are speaking of the innovation launched by a Chicago restauranteur, who has not only invited, but hired, the wives of his married employees to spend one work day each month in the company of their respective husbands, watching them perform their tasks in market and cuisine, and suggesting any improvements that their private housekeeping skill may prompt. There is no telling where a matter like this will end. Not only may other wives be summoned by other employers to give their husbands a little kindly advice on jobs that women know a good deal about—buying, for instance, or baking, or furnishing limousines or planning bathroom fixtures, or even efficiency experting. The elevation of marital kibitzing to a professional status may diffuse abroad all sorts of indirect consequences which might well make one blanch.

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WAYS TO SOCIAL SECURITY

By FRIEDRICH BAERWALD

Is social insurance the proper recipe for social security? Dr. Baerwald, whose years of experience with the German system enable him to speak with authority, answers by saying that unemployment insurance is a rational way of meeting the relief problem but is "not a panacea for social problems." It cannot be administered without due awareness of the economic system inside which it functions. To make this point clear he appends an analysis which seems to us of genuine value at present.—The Editors.

THE SOUNDEST basis of social security for all is an economic system giving everybody the chance to earn enough so as to provide out of his own for his eventually being sick, unemployed, or disabled by old age. At present not that much security is produced. Can we eliminate this deficit by another organization of our productive forces or shall we rather concentrate in supplanting the former economic security by a new system of social insurance? Social ethics as conceived by Catholic philosophy requires social cooperation where individual self-help fails. But, the answer to the question in what does this cooperation consist, depends upon the given conditions of a certain period. Therefore we have to ask what must be done now, and we will not be able to find an answer unless we clear the confounded issues which complicate the present discussion of social security.

For more than a century singular historical and economic conditions prevailing especially in this country, and resulting in a steady increase in territory, population and industry, had materialized something next to an ideal solution of the problem of social security. But if this country was ever near to an economic Utopia, it certainly is remote from it now. More and more people are becoming conscious of this changing of the situation. They are anxious to get an answer to their quest for something to supplant the security they have lost. So, most naturally, this is a time of spreading slogans: it seems that everywhere ready-made solutions of all social problems are available right around the corner. I believe that the real danger today is not the general economic depression as such, but its potential developing into a general deterioration of social acting and thinking in which all issues become mixed up and all arguments are accepted with the exception of those offered by common sense. The crash gave a shock both to the foundations of the economic system and to the mental attitude toward social problems. Recovery therefore is more than an economic readjustment. It can only succeed if it is preceded by a new understanding of the exigencies of our present economic and social situation.

We all know the basic facts. There is agriculture, raising crops sufficient to feed this nation even in a year of drought, but not able to yield enough labor facilities so as to absorb part of the unemployed. There is industry with a productive capacity to answer every demand for goods, but not so organized as to answer every demand for jobs.

Can unemployment insurance fill up this gap? Recently the idea of such an insurance has gained a somewhat magic appeal in this country. It has been brought into connection with such devices as "redistribution of wealth," and "strengthening of purchasing power," or "stabilizing employment." But can we organize social security by laws instead of producing it within the economic system?

With respect to what I have to point out in the following paragraphs, I want to make clear in advance that I believe that unemployment insurance is a rational financial method of meeting relief expenditures and of building up a relief system which functions smoothly in times of depression. I do not believe in such an insurance as a panacea for social problems, and I think it is dangerous when a good cause is supported by erroneous arguments.

It is self-evident that we cannot build up social insurance and discuss its details and technicalities unless we have a definite idea of its functions, its possibilities and its limitations.

The key to the problem of social insurance and especially unemployment insurance lies in an understanding of the relation between what is usually called "economic" and what is called "social." Very often these terms are used in an antagonistic sense. People speak of social forces or exigencies, contrasting them with economic tendencies and policies. But these contrasts are artificial. There is no social sphere apart from the economic sphere. Both belong together. Only the combination of both forms the economic society. This may sound somewhat academic, but the facts which lead to this conclusion have tremendous practical implications. The fate of every institution of social insurance is inevitably and inseparably linked with the fate of the economic system within which it is built up. We cannot escape from storms of an economic crisis into a quiet harbor of social insurance. If there is a crisis it will spread very soon from the economic section to the social section of life. Let me illustrate this now by an instance.

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I assume for this purpose that we already had the most perfect system of unemployment insurance. How would economic cycles affect this system? To understand this I shall describe the mechanism of such a system. Of course it would be nation-wide. Every insurance is built upon the expectation that the risks are normally so distributed that only a limited number of insurance claims materialize simultaneously at one given moment. The more people there are participating in the insurance, the better the risks can be balanced. That is the reason why we base our ideal insurance scheme on the nation as a whole. The insurance is financed by contributions. In order not to complicate the instance, I leave it open whether these contributions are paid by the employer or the employee, or what the proportion between the employer and the employee's contribution should be. I only assume that these contributions which finance unemployment insurance amount to a certain percentage of the payrolls, and I further assume that, as it is provided in all pending laws, the insurance benefit payments are limited to a certain period, in the average sixteen or twenty weeks a year. This leads to a very simple structure of the financial status of unemployment insurance. It depends on four factors: the number of contributors to the fund, the wage level, the number of recipients of unemployment insurance payments, and the average level of these payments. Now if there is an upward trend, the number of contributors will increase because more and more people get jobs. The wage level will rise and the number of recipients of unemployment insurance payments will decrease. Under these conditions a very difficult question will be arising within a short time: shall unemployment insurance continue to accumulate funds and raise money which otherwise could be invested in regular productive enterprises? At first sight it may seem that the main thing to do in such a situation would be to invest insurance funds in regular business, especially in industries which employ a large number of workers. But this is impossible. The very character of an unemployment insurance requires a high liquidity. This bars any long-term investment of surplus funds, because these funds must always be available at short notice whenever unemployment is increasing. Consequently only short-term investments on the money market are conceivable. But, if we should ever try to accumulate funds large enough to provide for a long period of mass unemployment, the money market would be thoroughly disturbed by this artificial overflow of short-term money.

To avoid such undesirable results, most of the projects for unemployment insurance provide the stopping of further contributions at a certain point of saturation. This point lies far below the amount which would guarantee a longer lasting of unemployment reserves during a crisis. This gives us an understanding of the functioning of unemployment insurance during a depression. The same facts—number of contributors, wage level, and number of unemployed—which during an upward trend combine toward a progressive accumulation of a surplus now combine to the reverse effect. During a depression, unemployment insurance funds run short very soon, not only because the number of unemployed is increasing. The same people who are added to the relief rolls disappear from the payrolls, thus diminishing the number of contributors while they raise claims to the insurance fund. It so happens that simultaneously with the increasing of the expenditures of the insurance, its receipts are decreasing. This development is further strengthened by the lowering of the wage level which is typical of all periods of depression. Consequently the contributions decrease not only because there are fewer contributors but also because the remaining contributors receive lower wages and salaries. This can work out to a point where a further raise in the percentage of the contributions does not increase the receipts but can only help to maintain the original volume of receipts, which is insufficient to cover the insurance expenditures during the depression. We see that the relations between the economic situation and the status of unemployment insurance are determined by forces which can hardly be checked, and which place unemployment insurance among the first victims of depression.

This realistic description of the functioning of unemployment insurance leads to a definite conclusion and to a question.

It is evident that there is no chance to build up an insurance system so independent from economic trends and so strong that it could step in efficiently in times of depression and cover the whole extent of the emergency. But if unemployment insurance does not cover all cases of unemployment during a depression, what else is its real purpose? Before answering this question I shall first examine some of the slogans in connection with unemployment insurance in order to protect this institution from its being overrated and mixed with problems which must be solved otherwise.

Unemployment insurance is no means to redistribute wealth or to strengthen the purchasing power. Many people today believe that "redistribution of wealth" is the main problem of our period. This opinion is fundamentally wrong. Today we are faced with the problem of producing wealth. It is very impressive to speak about "poverty in the midst of plenty" and we certainly can use these terms to describe symptoms of the economic crisis but we cannot use them

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to analyze the underlying causes of that crisis. Economically, "plenty" is not always identical either with profits or with wealth. Plenty of goods means wealth only if we can sell these goods. Otherwise it means bankruptcy. It is not my object to discuss in this article all angles of this "plenty in the midst of poverty" problem. Suffice to say that it circumscribes a disturbance of the relations between our productive and consumptive capacities. But the idea of reestablishing a balance between them by redistributing wealth through the channels of raising and distributing funds for unemployment benefit payments is absurd. Of course we have to organize such payments. But in doing so we are neither distributing nor redistributing wealth. We are just protecting people from going down to the starvation level. In a period of mass emergency this means a lot from the point of view of social ethics. It doesn't mean anything from the point of view of economic recovery.

We have seen that the possibilities of building up unemployment reserves in times of a boom has such natural limits that these reserves cannot last long whenever a depression occurs. Consequently the major part of funds needed for unemployment relief payments must be raised for distribution during the crisis itself. There is no way out. It must be raised from employers whose profits have already decreased or vanished, or from employees whose salaries have already been cut. This is an economic law from which we cannot escape by political discussions. It is necessary that we face it and do not any longer deceive ourselves about its consequences by a policy of short-term borrowing. Unemployment insurance far from being a method to spread wealth is to the contrary a method to distribute the burden of unemployment among a greater number of people in order that this burden may be more easily borne by the individual unemployed.

The most astonishing fact about the idea that unemployment insurance would eventually stabilize employment is that such an opinion could be presented without being immediately and generally refuted. I believe that under our present system employers hire workers only after an exact calculation as to whether their employment would be profitable or not. If it turns out that profit cannot be maintained at a given volume of production, then the employer will decrease this volume and dismiss as many workers as he figures out must leave in order to keep his business running on a profit basis. It is not my intention to discuss in these lines the pros and cons of the "profit system" as such. But as long as we live or try to live under such a system we have to realize that business is based on profit calculation. Now this calculation can be influenced to a certain extent by the employer's liability to pay contributions to the unemployment insurance fund. But these contributions will never reach the amount of expenditures needed for the continued employment of workers if their help is not really needed under the actual conditions. Even if such contributions would be used for something like a "penalty" for the dismissal of workers, it would not prevent the employer from dismissing as many workers as he wishes, because he saves at least the difference between the wages and the contribution. In European countries where unemployment insurance has been functioning for quite a while it may be observed that unemployment insurance, far from stabilizing employment, has sometimes stabilized unemployment and increased the fluctuation on the labor market. These undesirable consequences can only be prevented by an efficient administration of unemployment insurance, working in close cooperation with placement services. I cannot enlarge here on this particular point. I only wish to emphasize that the introduction of unemployment insurance without an administrative structure prepared to cover these difficult problems, which do not lie on the surface, is doomed to be a failure.

If I have freed the idea of unemployment insurance from its entanglements with social problems, the solution of which must be pursued along other lines, I have not done so to question the soundness of this insurance as such, but to point out what its function can be in the social field. The great advantage of unemployment insurance is that it requires a permanent organization to remain also in times of an upward trend, and ready to step in and be extended in times of depression. Unemployment insurance, although unable to build up monetary reserves to such an amount as to provide for even a part of relief expenditures during a crisis, protects the unemployed from becoming victims of emergency improvisations and chaotic social policies. Unemployment insurance circumscribes the ranks of contributors and of the people eligible for relief. If it cannot guarantee social security, it can at least give assurance against the return of such wholly absurd and immoral projects as the financing of relief expenditures by a lottery. It creates an organization which is able to build up experience.

This realistic conception of what unemployment insurance can be, leads us to the conclusion that social security, especially as far as unemployment is concerned, must be created within the economic sphere itself. Our activity cannot be confined to building up social insurance. We must do more. We must start economic policies which will make unemployment insurance a minor issue by establishing a new assurance of labor facilities.

[*This article will be concluded in the next issue.*]

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BRIAND TO BARTHOU

By H. A. JULES-BOIS

LOUIS BARTHOU, Foreign Minister of France, who was the victim of a horrifying crime, belonged from his very beginnings to the great school of politics which is above parties and intrigues. Essentially French by sympathies and in character, he was what we call a "national republican." This designation should not be confounded, in France, with ultra-nationalist purposes; it signifies simply the disregard of coteries and the machinations of lobbyism. We will see how Louis Barthou, from experience, intelligence and honesty, enlarged his patriotism until it surmounted frontiers and so became European and even world-wide. This he did by modelling himself on Aristide Briand, even though he had criticized Briand in the past. This conversion, which was rather a development, had been particularly apparent since he had been made Minister of Foreign Affairs. Recently, indifferent to the fact that he drew upon himself the wrath of our jingos, he acknowledged himself the convinced follower of him whom a blind reaction reproached for having been too conciliatory and for having gone to Locarno! Nevertheless, it must be recognized that the disciple had only to develop the germ of universality which existed in him. On the battle-field in the great war, he lost his only son, much beloved. This sorrow no doubt widened his sympathies for all conflicting and suffering humanity.

Before saluting him as a missionary of peace, the French people called this eloquent and practical parliamentarian, "the President of the Three Year Law"; for they were mindful that he had obtained from the Chamber of Representatives, in spite of opposition, several months before the terrible European conflagration, the extension of the duration of military service, resulting in an augmentation of the number of effectives. Without that, we would never have been able to oppose to the formidable army of our invaders a sufficient barrier of men. The first battle of the Marne, instead of having been a victory, would otherwise almost inevitably have turned into a disaster.

Faithful to his electors, Louis Barthou found his electors faithful to him. Deputy from the Basses Pyrénées for the first time in 1889, when he was twenty-seven years old, he was, at seventy-two, senator from the same department when he fell under the shots of the assassin. The Benjamin had then become a Nestor, but a Nestor with a suppleness and vivacity of spirit which many strugglers of forty years have already lost. Successively and on more than one occasion, he had been Minister of Public Works, Minister of the Interior, Keeper of the Seals, Minister of State, Minister of War, President of the Council, and other positions beyond recall. But that place where he left his most enduring mark, was at the Quai d'Orsay, where he had been for only a few months. There his greatest development in humanitarianism was accomplished.

Since 1919, however, when he was general secretary of the commission which was to investigate the Treaty of Versailles, when he edited a sagacious criticism of that instrument, he declared solemnly, to the applause of the Chamber, that now that hostilities were terminated, all men of sense should rally to the cause of peace and of rapprochement between all peoples:

> What do we want? We demand that the tragic war from which we have emerged destroy war. Because there have been hours when we did not know what would happen to the destinies of our country, because we have seen the whole world drawn into war, because we have had to contemplate a spectacle of horror such as humanity has never known before, we have said in our hearts that we do not want all this to begin again.

In the same speech he denounced militarism; he anathematized the organizations of all conquering armies, "which can be employed for the satisfaction of who knows what chauvinism." He announced himself "in favor of a force which should be for the defense of all humanity" and he added, "Peace should be secured in union."

Again like Aristide Briand, and the greater part of our statesmen, except the indomitable free-thinker, Clemenceau, Louis Barthou had a Catholic funeral. Less magnificent, of course, than that of the genial Frenchman who had incarnated the will for peace of the entire world. He was interred not in the Pantheon, but, according to his wish, in the cemetery of Père Lachaise in the vault where already reposed his wife and his son.

He was a Christian. He believed in God, in the civilizing mission of France, in the improvement of humane conditions and in the preponderant rôle of America in the world. He defended the Church, liberty of conscience and paid homage to our clergy. He belonged to the political group which always opposed the maneuvers of the anti-clericals. His aim was to institute a "habitable republic," that is to say, one free to all citizens whatever their political or religious convictions. In this he answered the will of the great majority of our people. He had married a fervent Catholic who was a model wife and model mother. As

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an academician, he eulogized the Holy Father and applauded his remarkable choice in making a Sulpician priest, remote from all intrigues, France's first archbishop and cardinal. Louis Barthou highly appreciated Monsignor Verdier and the respect was reciprocal. On the occasion of the elevation of the new Cardinal Archbishop, he did not hesitate to hail the new day in France when now no longer Republic and Church opposed each other. As an expression of his faith, let me cite a passage from his address:

> When Guizot received Lacordaire into the Academy, he noted the singularity of an encounter which would without doubt have astonished Saint Dominic. We no longer have cause for such surprises. Liberty of conscience is only a vain term if it is not accompanied by a respect for faith. That a chief of state, a Protestant (M. Gaston Doumergue was then President of the Republic), and a prince of the Church, likewise a son of France, should be united in their love of their country, is no novel spectacle, but we should rejoice every time this occurs. The Republic loses nothing, and France gains. Only sectarians could take umbrage from it. . . .

Hotheads did in fact charge him with being "clerical"; but they could not prevent his coming to power and M. Doumergue's confiding to him the portfolio of Foreign Affairs. In the exercise of these delicate functions he did so well that he was beginning to be mentioned a little everywhere for President of the next ministry.

He was by nature a distinguished parliamentarian, though he was born of a family of poor artizans. His courtesy was amazing; it was evidenced not only by his manners, but it radiated from his heart. It has been remarked that in his last moments, when his blood was streaming from an open artery, his only thought was for the condition of King Alexander and the hope that he had been saved. Barthou was, using the expression of Lamartine, rather a "demophile" than a democrat. In the parliament where friends and foes, when the meetings are over, indulge in familiarities like schoolboys, he used the familiar pronoun only with the austere Poincaré, who for his part only used it with Barthou. When he was elected to the Academy, he was, he the republican, the candidate of the Right and of what we call "the party of the dukes." His conversation dazzled, at once by the wit and wisdom which it poured forth and by the vast and varied information to which it testified. He liked books—his own and those of others. At the moment when the shells of "Big Bertha" made prudent Parisians take refuge in their cellars, this incorrigible bibliophile descended his stairs clutching under his arms some of his precious books. He belonged to that long series of literary parliamentarians whom Gambetta called in his time "The Athenian Republic."

He showed himself by the extension of the spirit of Locarno, a determined agent of universal peace. He followed closely his predecessor in office, his master and friend, Briand. And he expressed once again the determination well taken by our townsmen and countrymen. France can only want peace intensely, because of its democratic doctrine, because of its natural tendencies since the downfall of Napoleon III and, finally, because of its best interests. A war, even a victorious one, would be for us essentially baneful. We have none too many Frenchmen. Signor Mussolini has even declared that we would not have enough to defend ourselves, ten years from now. We do not want to acquire new territory, for we want only that which belongs to us. Rather we have tried to rally nations by pacts of friendship, to remove prejudices and misunderstandings, and to prepare the future of that United States of Europe which was the dream of Briand.

We have no plans for hegemony, even of a pacific nature—such is the sincere belief which the voice of France, from Briand to Barthou, has declared. We have enough with our own national problems. Now as before we have proclaimed "the rights of man and citizen," we are the champion of the rights of nations. As to policing them, that is the business of the Society of Nations, and not ours. We respect all those who respect us. Barthou had passed from the limited conception of the nation, that is to say, of one nation, to the idea of "internation." That which distinguished him from Aristide Briand who used more fatherly terms, was that his formulas seemed indeed a lyrical echo of the "Chantecler" of Edmond Rostand who was his friend. Whatever the difference in temperament, Louis Barthou acquired in the rapprochements of Geneva the certitude that the ideal and the interests of France were today inseparably bound up with the interests and the ideal of the human race. It was for this reason that there was in his tireless travels in the pursuit of his "itinerant" politics, something moving and irresistible.

Like our great leaders, especially "the Man of Locarno," Louis Barthou in his conception of the United States of Europe, in spite of profound difference of organization in their slow development, was inspired by the United States of America. Also he had for the latter sentiments of sincere respect and not merely those prompted by diplomacy. This affection was prompted by knowledge. In the letters which he addressed to me here, as in the conversations which we used to have in Paris, he inquired with the greatest enthusiasm about America. He admired the liberal principles on which this great nation based its extraordinary development. In concluding, I might cite two fragments of recent discourses in which he concentrated his reflections on this subject.

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First, an extract from the message which he sent to the United States on the occasion of the anniversary of Lafayette:

> Thus history has consecrated once again our common faith. But our solidarity exists not only during periods of trouble which evoke heroism. Today, as in the past, it is in the cause of liberty that immense efforts are being directed in America. In the admirable work of adaptation in which we measure from day to day all the difficulties and all the greatness, we see a people at work trying out under the generous direction of an illustrious executive, new forms for recovery and prosperity which will coincide with the powerful progress of the nation. Our people, bearing also centuries of human experience, is working to save from its past the moral lesson which dominates and orders its activity. With a will to keep its conscience clear, its precepts already tested and the necessity, freely accepted, of its social duties, it will know how to bend to the **clearly indicated discipline** to avoid the troubles of a period of transition and development.

This thoughtful observer realized that on both sides of the Atlantic the great problem was to know how to discipline democracy while at the same time preserving liberty. Not without pain, but eventually, this problem will be solved, for the world must continue to exist and progress. Finally, as a synthesis of the French idealism, let us note the peroration of another discourse of Louis Barthou delivered at Paris, for Paris, yet impregnated with the American spirit:

> I have seen at Mount Vernon, where simplicity has so much grandeur, the sword of Washington. On one blade is the device: "Recte facies." On the other: "Neminem timeas." Those four words are, in their strong sobriety, a whole program of life. One must do one's duty without fear of anyone. I admire in Washington one of those men to whom glory is rendered, according to the fine expression of Jefferson, by the verdict of their country and that of the human race.
>
> There are two kinds of great men. The one have served their country in such a manner that other countries owe them nothing. The work of the others, and they are the greatest, if not to say the only great, simultaneously served their country and humankind. Their glory is universal and it does not risk having to submit at the frontiers to the vexations of the prohibitions of a tariff wall of egoistical nationalism. Thus were Shakespeare, Milton, Beethoven, Goethe, Dante, Petrarch, Pascal, Pasteur, Franklin and Washington.

The truly great men have always been pacifists. Under the guidance of the Prince of Peace, they have, living and dead, effectively united peoples and races. In them is the source of a perfect Society of Nations. Louis Barthou knew this.

WHAT NEXT, LEGION OF DECENCY?

By EDWARD S. SCHWEGLER

WHEN the present writer received from his bishop the task of leading the diocesan council of the Legion of Decency, he found himself thrown into a whirl of new developments, rumors, ideas, contradictions, suggestions, etc., that nearly took him off his feet. The immediate necessity was a list of pictures, as without some such evaluation, the Decency movement seems hopelessly lost. When people have promised "to remain away from all motion pictures except those which do not offend decency and Christian morality," they naturally wish to know which those pictures are. That question must be answered intelligently and consistently. The list has to be reasonably broad-minded, with proper standards; it has to be representative and cover the whole industry.

But how to get data for such a list? Some few places and authorities have, by one means or another, reviewed all the pictures showing locally and based their lists on the resultant judgments of their reviewers. Most places have followed the lead of these few and have printed their lists verbatim; or, as Mr. Collins notes (THE COMMONWEAL, August 31) have made up composite lists. None of these procedures is satisfactory. The one means a constant reviewing of pictures, which few if any local authorities or groups can do with completeness and adequacy, and which will inevitably conflict with the lists of another local authority. The second method is equally unsatisfactory, as a list covering the shows in one territory may not cover those in another. And with regard to the composite list, Mr. Collins hits the nail plumb on the head when he says, "They have incorporated in them whatever prudery and false standards appear in the services from which they are formulated." Beyond any question there have been both—"prudery and false standards."

Fortunately the somewhat bewildered diocesan director was familiar to a certain extent with his subject, having attended the motion pictures for years, and having followed for his own personal guidance the "Endorsed Motion Pictures" of the International Federation of Catholic Alumnae. Fortunately, also, he had these reviews for several years back in his files; and, looking them

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over again, he ratified his former general conclusion that they were, on the whole, intelligent, reasonable, representative and fair. But he at once instituted a further investigation and discovered that these lists had been issued for some twelve years; that they were being broadcasted over ten radio stations and published in about twenty-five Catholic papers; that there were about eighty previewers, many of them college graduates; that each picture was previewed by an average of four persons and evaluated by a majority vote, that all features, "shorts" and news reels were reviewed; that the activities of the Bureau had the approval of the Catholic Press Association, of the Reverend Francis X. Talbot, S. J., literary editor of *America,* of the national director, the Right Reverend Edward A. Pace of the Catholic University, and of the Holy Father himself; that the review service was being printed and distributed, not at the expense of the Hays office, but by means of a subscription price of $1 a year.

In view of all this, it was felt that the I. F. C. A. lists were the closest thing we had to a reasonable, representative, national review service. And so, despite a notable amount of criticism and sarcasm which had been leveled at the I. F. C. A. for its motion picture activities, the harassed diocesan director proceeded to draw up a list of approved pictures from its reviews.

Owing to various contradictions, to the danger of advertising bad pictures, to the doubts expressed by Archbishop McNicholas, etc., it was decided not to issue lists of banned pictures. And thus was evolved a list of approved pictures—standing, however, on its own legs, not on the authority of the diocesan Legion of Decency.

But the list started more trouble. People would call up and say, for example, "I'd like to see 'Murder and Insanity' at the Rialto and I don't find it on your list. Isn't the picture any good?" No, it wasn't on the list. Therefore it was either rejected, or it had not yet been seen by the reviewers. Which of the two?

A few such dilemmas produced a hurry call to the very industrious I. F. C. A. Motion Picture Chairman, Mrs. Mary Harden Looram, with a request for the pictures reviewed in the last month and rejected. And although the organization, as a matter of policy, does not publish such a list, a list for private information was furnished. The result was interesting. Of the pictures reviewed in that month (July), 29 percent were found unobjectionable on moral, religious and artistic grounds. There were nine pictures endorsed for family audiences and six for mature; twenty-two were rejected on moral grounds, one on religious grounds, and fourteen because of poor production.

But even this did not fill the bill entirely. The published list was all right as far as the neighborhood theatres went, for an examination of current pictures showed release dates stretching over an average of eight months, and the list covered that period. But the down-town theatres were still, in most cases, uncovered.

In six large, first-run houses down-town there were the following pictures to evaluate on August 27, so that a complete report of recommended shows might be presented in our Catholic papers on the day when the respective pictures began showing, or even one or more days ahead (the national release date of the picture accompanies the title): "Chained," August 31; "He Was Her Man," June 16; "Murder in the Private Car," June 29; "Call It Luck," June 1; "Here Comes the Groom," June 22; "Now and Forever," August 31; "Blind Date," July 20; "I Can't Escape," June; "The Cat's Paw," August 7. And the week before an evaluation was wanted for "Dames," beginning its local run on August 25, a week before its national release date.

What to do? The I. F. C. A. endorsed list contained "Call It Luck" (good, mature) and "Murder in the Private Car" (good, family), whilst the rejected list had "Here Comes the Groom." That left seven in the air. On "Chained" there was simply no information available, with the exception of trade paper advertisements; even *Motion Picture Herald* in its August 25 issue had not reviewed it. Ditto for "Dames," although *Harrison's Reports* listed it as "unsuitable for children, adolescents or Sundays" in its August 25 number. "He Was Her Man" was set down as "violating the code" by the *Queen's Work;* "indecent," Chicago; "condemned," *Our Sunday Visitor;* "not recommended," Detroit. Well, that was something, anyhow. "Now and Forever" was reviewed in *Motion Picture Herald* and the review disclosed Shirley Temple in a "wholesome and thrilling human interest yarn," though "actually, it's the story of a crook." "Blind Date" was "not recommended to all" by *Our Sunday Visitor* and declared "unsuited for children, adolescents or Sundays" in *Harrison's Reports.* "I Can't Escape" was declared unsuitable for children" in *Harrison's Reports* and "spotted" in the Chicago lists. "The Cat's Paw" was "not recommended to all" by *Our Sunday Visitor;* declared "spotted" in the Chicago lists; put down as an "interesting story," "suitable for children, adolescents and Sundays" in *Harrison's Reports;* and presented as "all audience entertainment," "clean and laugh provoking" by *Motion Picture Herald.*

Out of this morass came finally the following appraisals: "Murder in the Private Car," family (I. F. C. A.); "Call It Luck," mature (I. F. C. A.); "Now and Forever," family—on strength of Shirley Temple (*Motion Picture Herald* and recommendations of previous pictures by I. F.

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C. A.); "Blind Date," mature (*Our Sunday Visitor, Harrison's Reports*); "I Can't Escape," mature (*Harrison's Reports,* Chicago); "The Cat's Paw," mature (*Our Sunday Visitor,* Chicago).

Concurrently a note was published to the following effect: This temporary listing of a picture did not mean of necessity that the picture would appear on our permanent list; the non-inclusion of a picture did not of necessity mean that it was objectionable; nevertheless, those who saw other down-town shows than the ones listed ran the danger of coming upon poor and objectionable entertainment.

From all the above the present writer has drawn a number of conclusions—purely personal ones, of course—for the consideration of those concerned.

(1) There should be a national list, issued with the approval of the bishops. At least it should be tried. It could be dropped at any time.

Such a list might be drawn up by a group of four or five previewers—not a board of censors—working conjointly in Hollywood and New York. The previewers would be people of education and taste, paid definite salaries, and the result of the majority votes would be sent out periodically from a central office. But the bishops have no money for such a program! Then possibly the N. C. W. C. press service could take over the task and distribute the expense among its associated newspapers. Or the review service of the I. F. C. A. might be utilized; its corps of reviewers augmented perhaps from some other voluntary group, such as the Knights of Columbus, to offset the criticism that I. F. C. A. reviewers are mostly women. Each reviewer would take as his standard the production code drawn up by Father Lord and adopted in 1930 by the Motion Picture Producers and Distributors of America.

(2) The publication of banned, doubtful or approved pictures by national Catholic publications should cease at once, and should not be renewed until such time as a national list is issued with episcopal approval. At present, with each diocese doing what it thinks best in its own territory, the appearance of national publications with contradictory lists supposedly "approved by the Catholic Church" is only an element of added confusion.

(3) *All* features and "shorts" should be pre-viewed, as soon as they are available either in New York or Hollywood.

(4) Pictures should be made available for pre-views by producers three or four weeks before their national release date; and no picture should be shown anywhere before that date.

(5) The reports of previewers should be tabulated and sent out weekly, not monthly. In addition, comprehensive lists covering the releases of the previous six or eight months, alphabetically arranged, should be issued every month.

(I have only recently learned that the I. F. C. A. Motion Picture Bureau issues weekly as well as monthly lists of approved pictures for radio broadcasts, newspaper columns, etc., and I have used these lists to much advantage. But the root difficulty remains: some of the latest pictures are not reviewed sufficiently early. In a letter to the writer Mrs. Looram says: "We quite agree with you that our reviewing service would be more timely if our reviewers were able to have a preview of the pictures a few weeks instead of a few days before release. We are taking this matter up with the various production heads and feel that that difficulty will soon be cleared up.")

(6) The pictures should be put into three classes: those positively recommended (for family or mature audiences); those of doubtful value, neither recommended nor condemned (including poor productions in general); and those positively and surely condemned on moral or religious grounds. The first class would be a positive contribution to the betterment of the film industry; the second would eliminate much of the disagreement over doubtful pictures; and the third would give a basis for that effective weapon, the boycott.

(7) Only lists of recommended pictures should be published. But in each diocese there should be a central office of information, widely advertised by its telephone number. This office should have a complete, card-indexed list of pictures covering the releases of the last year or year and a half. People could call up this office in particular instances and obtain definite information. Such an arrangement would obviate all the objections to a black list and yet prove an effective means of combating bad pictures.

(8) National insistence should be given to the elimination of double feature programs because: they are too long and tiresome; they make a double demand on the industry and so result in many trashy productions; they are often comprised of one good picture and one bad; they preclude the showing of many informational and educational "shorts."

(9) National insistence should also be given to the elimination of "block booking" and "blind selling," which prevent decent exhibitors from presenting in their communities the type of entertainment their audiences want.

St. Martin's Summer

Like Cana does the North
Go fair with marriage cheer,
Today the earth pours forth
The best wine of the year.

CHARLES MICHAEL CAREY.

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WILFRID WARD AND TENNYSON[1]

By MAISIE WARD

"HE MUST say the thing that is in his mind," Lady Tennyson had once said of her husband; and Wilfrid and Josephine Ward realized it. But they both thought that it caused him to be often misunderstood. The childlike simplicity with which he accepted a compliment was called conceit, his frank speech rudeness. It always seemed to Wilfrid that the poet's son, Hallam, who wrote his father's biography, made a serious (and artistically a fatal) mistake by trying to idealize these things out of existence. Wilfrid was asked to contribute his recollections for a supplementary volume. They were too outspoken and had to be pruned for the book. But he published an essay—unpruned—in his "Problems and Persons." For the man was great enough to be seen complete: the rugged speech as of his own "Northern Farmer," did not really obscure the "Doric Beauty" which Huxley found in his conversation. The man to whom Mrs. Cameron addressed the rebuke, "I brought my friends to see a lion. They didn't expect to find a bear," could apologize for unintentional gruffness and send an inscribed copy of his verses to the shy young visitor he had alarmed. A face which had been painted without shadow is certain to find today a candid biographer to paint it without light.

Laughter and tears, affectionate amusement and deep respect are fully compatible; and to the Wilfrid Wards Tennyson was both a prophet and a seer without thereby ceasing to be a source of merriment. My father could almost make one cry as he read "Tears, idle tears" or the last stanzas of "Maud" in the bard's authentic deep chant and then turn the tears into smiles as he finished in the same accents and a tone of profound conviction, "No one knows what 'Maud' is till they've heard me read it."

He would tell a story of a talk between Tennyson and the Master of Balliol which he held to be a real revelation of character. Tennyson was inveighing against flatterers, and saying how he hated them—"No flatterer is a friend of mine." Noticing Jowett's silence he turned to him, "Don't you agree with me, Master?"

"Well, Lord Tennyson," came the answer in Jowett's staccato voice, "while you've been talking I've been reflecting that in this house, and in this room, I've seen a good deal of incense offered. And it was not unacceptable."

To this the poet merely growled, "You're always chaffing me, Master."

Wilfrid held that the manner both of the jest and its reception proved that there was no sting in it.

Another story which he left on an odd sheet among the reminiscenses belongs to an earlier period of his friendship, but bears on the same subject—Tennyson's attitude to praise and flattery. Wilfrid always held that the little Freshwater coterie, while they admired, did so discriminatingly; and that Tennyson while he accepted their "incense" was entirely capable of drawing a distinction both between real and unreal praise, and between the actual value of his work and a valuation that was wholly fantastic. Wilfrid was once at Aldworth with Sir Henry Irving:

"I met Henry Irving to talk to once and once only. I was going to stay at Aldworth with Tennyson shortly after he had finished writing 'Becket.' I was told that Irving was going to Aldworth by the same train as myself, and I looked out for the well-known face at the railway station and got into the same carriage with him, and shortly afterward made some excuse to enter a conversation. When I told him that we were both going to the same destination he talked to me with a freedom which was remarkable, considering that we had never met before, of his views concerning Tennyson as a dramatist. 'Tennyson is a great poet,' he said, 'but he cannot write plays; what a pity he tries, they are the greatest rubbish!' On this theme he enlarged at great length, and the actor's temperament was revealed to me further in a startling manner by the conversation which ensued when we had arrived at Aldworth.

"We entered the drawing-room together and I wanted Irving to go first. But he suddenly slackened his pace and commenced extraordinary gestures of profound obeisance as he approached the poet, suggesting to my mind a horse that had got the staggers. After several extraordinarily profound bows, he sat down opposite to him and began, in accents of profound reverence:

" 'You don't disdain, do you Lord Tennyson, to be ranked with Shakespeare?'

"Tennyson was very deaf, and asked him to repeat his remark, which Irving did in yet more earnest tones. But still Tennyson—in consequence, perhaps, of the peculiarity of the actor's accent—could not hear him and asked me what he was saying. I had, therefore, to scream out in loud tones Irving's remark. And Tennyson replied to me:

[1] From Maisie Ward's forthcoming book, "The Wilfrid Wards and the Transition."

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" 'I think he must be chaffing me.' " . . .

What a setting was Freshwater for this friendship with a poet, for this beginning of a new life. The great ridge of the Beacon Down from Freshwater to the Needles caught every breath of wind. Weston Manor, Wilfrid's old home, had been described by a visitor as "windy and dogmatic." The poet's home lay in the valley, Highfield, the small house my parents had taken, toward Totland. Between Totland and the Needles ran the Heather Down, less steep and in summer a blaze of purple. The Beacon Down was green and bare: it was here that into old age the poet chiefly walked.

In "Problems and Persons" the most important recollections are set down:

"As we crossed the 'careless-ordered garden' he would call attention to some little alteration or addition, in which he was sure to be keenly interested. 'Did you ever see a cypress growing as a creeper before?' he asks, as he points to a dark tree nailed against a wall. 'We have *crucified* that tree to make it grow thus.' We stop again at the tennis-lawn: 'The rabbits look on the chalk-line as marking out charmed and forbidden ground.' And he traces with his stick the minute disturbances of the turf which his watchful eye has noted near the outer line of the court, nowhere passing within it. A hundred yards outside the Park gates we pause at the shop of Rogers, the naturalist, who has been stuffing a heron or a monkey which one of the Freshwater sailors may have given him, and the poet will study it with keen interest. Then the walk is resumed, but before we have gone far along the road to Freshwater Bay some tree or plant will again stop him. Then he suddenly breaks off with: 'But what is the good of speaking to you about this? You are as bad as your father, who noticed nothing, and did not even know his own fields from mine. You once took a lily of the valley for a snowdrop.'

"And then the conversation passes to literature, or personal reminiscence, or poetry, or metaphysics. But soon the sound of the cuckoo, perhaps, brings it back: 'Do you hear that note? It differs from what we heard a week ago. If you want to remember when to listen for the cuckoo, learn the lines I learnt in Lincolnshire as a boy.' And he repeats the old verse:

In April he opens his bill,
In May he sings all day,
In June he changes his tune,
In July away he does fly,
In August go he must.

"Conversation never flagged: neither did the rapid pace at which the poet walked—except when he would stand still for a minute to tell some story with particular emphasis. I remember his humorous satisfaction at Aldworth in 1881 because he and I had distanced Mr. (Sir Richard) Jebb and another friend, who were detected sitting down to rest some hundred yards or more behind us. 'I am over seventy and he is not forty, yet I can outwalk him,' Tennyson said. The remarkable suppleness of his joints remained until a year before his death, and at Christmas, 1891, as we came home from our walk, he climbed a difficult gate without help; and as we approached Farringford he ran—literally ran—down a hill, as he had often done in earlier years. He was then eighty-two years old."

The last complete year of the poet's life was 1891. He died in October, 1892. The Wilfrid Wards were no longer living at Freshwater but the friendship remained a close one and a letter to the Bishop of Limerick in December, 1892, gave Wilfrid occasion for some final words about his religious outlook:

"I was much interested in your words, in a letter to Lord Emly, about Tennyson. I spent two days with him on September 7, i.e., just a month before he died. He spoke of his attempts to pray, but said he felt as though God did not hear him. He was meditating a poem on Lancelot's conversion and death. Lancelot, as you know, became a priest and buried Guinevere. He talked as usual about death—he was constantly thinking of it later days—and recited a part of the 'Dies Irae.' The irreligious accounts of his death are *quite misleading*. He had a clergyman to pray with him, and the origin of the Shakespeare reports was that he sent a message to his wife in which he used a line from 'Cymbeline.' I was sorry his son put a Shakespeare in the coffin as it had a pagan effect."

Twenty years later immense audiences in America listened to my father as he told them of his talks and walks with Tennyson, and faithfully reproduced the deep chant of his reading. The voice in which he did this was compared with a phonograph record taken just before the poet died, and its absolute faithfulness thus verified. What Tennyson had meant to him he tried to give to his hearers; of all his lectures this became the most popular and was asked for repeatedly.

The Recruit

(Patricia's Confirmation)

A general might smile to see
A soldier dressed in point d'esprit,
Wearing as her helm and mail
A dainty frock and white net veil.
For Patricia's hands the Lord
Will have to make a special sword;
On marches little feet that go
In patent leather will be slow,
Yet gladly in His armed defense,
Will Christ enlist her innocence.

VIRGINIA WOODS.

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NOTRE DAME'S SYSTEM

By HERBERT REED

IN A FOOTBALL season that approaches its climax-November games in a blaze of novel and sensational attacking high-lights; weird shifts in line and backfield, multiple passes, a veritable parade of formations and new assignments coming out of these formations; apparently altered values in situation and plan—it might be worth while just at this stage to take stock of the famous brand of football that the late Knute K. Rockne gave to Notre Dame, and through its graduates to half a hundred important institutions throughout the country.

How does the Notre Dame system stand up under this new barrage? Is it slipping, as so many and rather able critics contend? Is it itself undergoing either radical or fundamental alteration? How far can Rockne's pupils carry on with it? Are there certain fundamental and enduring principles at its base that will survive defeats, possible lapses in teaching, and ebb and flow in quality of available material?

All these questions and more are heard in every football gathering almost every day, leading to fierce debate, for in any discussion of a method of play that has stirred its hundreds of thousands for almost two decades it is next to impossible to remain non-partizan. Into this discussion this observer injects himself with due diffidence, but with perhaps a better right to such entry than most, since he has been studying the Notre Dame system for the period of its entire existence with almost the sole object of devising ways to outwit it, even put it to rout. All his personal interests have been with the opponents first of Notre Dame football itself, then with the broader field of attack on the whole system.

When, therefore, such a critic has no hesitation in asserting his faith in the continued fundamental value of this system, both at the institution of its origin and wherever conditions are ripe for its establishment, his testimony is perhaps even more valuable on the side of the Notre Dame faithful than any mere record of games.

It might even be said that the Rockne or Notre Dame system has the fundamental defect of its virtues—too much victory. A system that wins its share of big games from year to year when its personnel is at least equal to that of its opponents can go on comfortably and indefinitely. A system that wins what seems to its opponents more than its share of victories becomes an irritant, a constant challenge. The defeat of such a system, or a series of such defeats, leads to unmeasured jubilation on the part of its opponents, and a corresponding depression on the part of its stanchest followers, who in such circumstances have a tendency to turn and rend the coach who is carrying on where the late master of the system left off. To the impartial football follower, without immediate college affiliations, who can get some of the intellectual pleasure out of modern and highly scientific football that is really there, the Notre Dame system has been an unmixed blessing. It will so continue to be for many years to come, I believe, until such a time, if ever, as the game becomes so rule-ridden as to becom unrecognizable as football at all.

The better to understand something of the real nature of this football school of thought and action, let us go back to the period of its origin, and try to realize something of the full measure of the accomplishments of Rockne the pathfinder.

Books have been written about both the charm and efficiency of Rockne the man and teacher, so that it is hardly necessary to go into his inspirational qualities. It is sufficient for the purpose of this paper to see just what he set about doing with the set of circumstances he found confronting him when he took up the game himself. The shift plays which became a part of the system were in use elsewhere, notably at Chicago under Stagg and at Minnesota, in a different form, under Dr. Harry Williams when Rockne took the field as a player. Entering Notre Dame football, then little heard of, as a player, under the coaching of Jesse Harper, a pupil of Amos Alonzo Stagg, Rockne tackled and solved his first problem. This was the proper use of the forward pass, then a comparatively new play rather frowned upon by most coaches. Working up this play with the collaboration of "Gus" Dorais, now coaching at Detroit, Rockne made it a decisive weapon in the famous game at West Point that served to put the South Bend institution on the national football map.

Coaching for a time under Harper, Rockne soon succeeded to the title of head coach. While an assistant, he underwent the experience of seeing a big, fast and powerful Notre Dame team beaten at New Haven by 28 to 0, strangely enough in the light of what has been going on this season, by the use of the lateral pass. This same Yale team, coached by the late Frank Hinkey, was also badly beaten by the Haughton system at Harvard at the close of the season.

Soon afterward, however, began a procession of great Notre Dame teams using what is known as the "jump shift," which is nothing more than a sudden formation right or left of the backs in a square or "box" array. Nothing so radical about that. But Rockne worked on the timing to such good purpose that his men were away after the snap of the ball so fast that the defense could not adjust itself. This marked the begining of an era of what came to be known as "long gainers," plays likely to gain ten yards or more every trip if every assignment was carried out. Coaching genius at once asserted itself in the meticulous "contact" instruction that made these assignments effective. Of every man on his team Rockne expected—and got—more than any other coach. People who have looked upon the Notre Dame system merely as some mysterious formula little realize the persistent toil that went into the building of the system and the teams developed under it.

Up to that time it was considered necessary to put a defensive player out of action with more than one man —two at least. This because the defensive player could use his hands. This "blocking" in the individual sense, was the second hall-mark of the Notre Dame system. A simple, yet daring gesture. First the exact timing of

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the shift to flank the defense; then the man-for-man blocking, something up to that time considered impossible; and here were the cornerstones of the new system.

Eventually much of the effectiveness of the shift was destroyed by a new rule which required the shifted players not merely to come to a full stop before the ball was passed, but to a stop lasting a full second. The shift even under the new restrictions is effective because it masses power with deception on one flank or the other and still strikes quickly, quicker, indeed, when properly done, than any other form of attack in the country today. It would be better perhaps to say that this power is *assembled* on one side or the other, because it is in no sense to be confused with the old mass play of unpleasant memory. Each man in this power group had his own individual assignment. It was no longer a case, as in most systems, of putting "two on the end," "two on the tackle," etc. It should be noted here that Rockne gave this man-for-man blocking not merely to Notre Dame, but also to the game, for it followed that this innovation had to be taken up perforce by other systems in order not to be at an overwhelming disadvantage.

It should begin to appear by now, I think, that there are certain fundamentals in the Notre Dame system that tend to make it of indestructible value. Not all the men who learned the fundamental Rockneisms were successful when they came to be teachers in their own right, and this accounts for some of the so-called "slipping" of the system after the passing of the pioneer from the field of action. It is to be noted, indeed, that men like Madigan, Bachman, Stuhldreher, Crowley, Layden, Kizer and others who had much and long-continued personal instruction by Rockne are among the best of the coaches, while other instructors in the method who had less of the actual field contact with the man are perhaps not as satisfactory. In time he will be something of a legend, and the continued success of the method will depend upon how faithfully it is passed down the line.

In the meantime there have had to be readjustments in the defense because of the increasing cleverness of opponents. Thus even the best of original pupils of the Old Master have at least three standard defenses. Rockne could get along most of the time with one, since he had a more restricted attack to face. That he knew he would have to make certain changes himself as time went on was apparent from his own writings and from his talks with friendly critics; and that he knew what changes he would make when the time came is equally certain. It remains, then, a flexible system, with room for special changes in assignments on attack, and special formations in defense, but the right and left assembling of the attack, the balance power and deception, and the special forms of man-for-man blocking remain to be carried on indefinitely, and thus a permanent, easily recognizable, and dependable system of play.

I think, then, all the questions posed at the beginning of this discussion are fairly answered. The Notre Dame system remains, regardless of a season's scares, a standard textbook on football.

Communications

CRIME AND THE GRACE OF GOD

New York, N. Y.

TO the Editor: Unless American Christians are wide awake, the coming months will bring publicity stunts that threaten the foundations of Christian civilization.

Homer S. Cummings, United States Attorney General, has called a national conference to meet in Washington, December 10-13, for the purpose of dealing with the crime problems. "What is sought," said Mr. Cummings, "is neither a federal program alone, nor a state program alone, but methods of effective cooperation in the sphere of crime prevention, and criminal law enforcement by all public and private agencies that can be helpful in this connection." Such a conference is good in itself, but it will not be successful unless its participants are guided by truth and have the courage to point out one of the real sources of evil. But in this like in several earlier conferences concerned with youth, the wolves will plead for the sheep.

Says Professor Nathaniel Cantor, of Buffalo, at the recent congress of the American Prison Association, held in Austin, Texas, as quoted by the *Literary Digest,* October 20: "Briefly and simply stated, the chief problem is in what spirit shall we approach the entire fields of criminology and penology? Fundamentally, chance, not choice, makes men what they are. The criminal is what he is because of his chromosomes and environment, not because of the grace of God, or the temptation of the devil. . . . We must approach the problems of treatment objectively, and not moralistically." If such principles should guide the coming conference, it would be, mildly speaking, a loss of time and money. It ought to go to the root of the criminal tendency.

The grace of God is certainly not the cause of crime, but the temptation of the devil is contributory to it. That temptation exists abundantly, and in this work Satan is effectively assisted by a large number of atheistic professors in our public higher educational institutions. Much crime and delinquency can be directly traced to this source. In fact, this type of education which is so lavishly dispensed has greatly hindered the effects of other beneficent influences. Environment undoubtedly has influenced a certain type of delinquencies, but there is not a shred of evidence, nor a scientific probability, that chromosomes have anything to do with crime or its cause. A moralistic treatment is an objective and at the same time a highly scientific treatment, notwithstanding the new "scientific" fads that would better be left in the ash-can where they rightfully belong.

Many of our modern professors have discarded the true sources of wisdom and are filled with ideas that have no foundation in truth or fact. Atheistic education and its ramifications together with human wickedness and weakness is the main cause of the moral evils we so greatly deplore. The atheistic teachers are the murderers of souls and the grave-diggers of private and public morality. They have prostituted academic freedom and with the

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aid of compulsory school attendance laws have become unjust aggressors, against whom we may and must defend our youth. Being merely helpers in education, they have constituted themselves lords and masters over parents and children alike. Their racketeering in the daily press and textbooks should be stopped. Their crimes, the consequences of their teaching, should be made public.

This is a matter that should arouse the indignation of all who still believe in God and His Christ. This is a problem of much greater importance than any other confronting us at present.

There is hope that among the many men invited to the conference there will be many who still hold to the correct ideas about crime, and that the able Attorney General will not permit the records to fall into the hands of those who will use them for the dissemination of their atheistic and, therefore, false doctrines.

Rev. Kilian J. Hennrich.

THE ADVANCE OF COMMUNISM

Watertown, N. Y.

TO the Editor: Your editorial of September 28, "The Advance of Communism," was very interesting. You mention, among other things, that part of the manifesto by the revolutionary youth assembled in Moscow, reading: "Young soldiers and sailors must fraternize with strikers. They must go over with their weapons to the insurgent masses and if war comes they must turn their bayonets against the capitalists."

How different is the revolutionary youth in Moscow from the revolutionary youth in Rome and Berlin, for instance, where manifestoes command the soldiers and sailors to fraternize with the capitalists and turn their weapons and guns on the insurgent masses and the strikers.

You, in common with other editors of religious publications (particularly the Catholic variety) are very fearful of Communism. I wonder if this ism could reduce us to a more tragic state than our present ism? May I invite you, if I am not too presumptuous, to look around with me and see what the latter has brought us? What would we see?

Stupidities, hypocrisies and gross inanities; cruelties, injustices and inhumanities inflicted on the poor, the ignorant, the weak and the helpless; dire poverty walking hand in hand with the most extravagant living the world ever has known; an abundance of goods of all kinds coupled with privation, misery and starvation; strong men by the millions walking the streets in a futile search for employment; captains of industry closing their factories without warning and dismissing workmen through whose labor they have amassed huge fortunes; racketeers and gangsters, with the connivance of public officials, fastening themselves on the channels of trade and exacting toll at the end of a machine gun; economic parasitism, either within or without the law; graft and corruption permeating like a festering sore practically every branch of business and government; millions of lives destroyed on battlefields; millions more maimed and driven insane; billions in treasure destroyed in wars; and whole nations still preparing for a further war which if consummated will probably destroy civilization.

Such is our status nineteen hundred years after Jesus Christ came to teach us the way, the truth and the life.

Katherine M. Godley.

HOW SICK IS THE NEWSPAPER?

Mukwonago, Wis.

TO the Editor: As a newspaperman of the third generation I have been, and am, deeply interested in McCready Huston's "How Sick Is the Newspaper?" in a recent issue of your valuable review.

Possibly the following, from the column entitled "Broadcastings" in the October 4 issue of the Mukwonago *Chief*, a country newspaper, may throw some light upon an aspect of journalism that is in all probability little understood by the majority of your readers.

"We have read with deep interest an article in the September 28 issue of The Commonweal entitled 'How Sick Is the Newspaper?' Well, we knew it was sick, but what we didn't know was that it was ready to die. That was real news.

"To reassure the readers of the *Chief* we hasten to add that McCready Huston, the writer of the article under discussion, was referring to the daily newspaper. He deals with the subject of radio competition, of the consolidations and 'deaths,' which have resulted in the passing of the famous old *Public Ledger* of Philadelphia and the reduction of Pittsburgh dailies from seven to three, and the consequent plight of newspaper workers thrown out of employment. Then he adds: 'Strangely enough the country weekly, with its small overhead, its absence of pretension, and its good reputation in its own little area, is doing very well.'

"Why the 'strangely enough'? In the first place, how does McCready Huston know that the country weekly is 'doing very well'? If by doing well is meant that very few weeklies have gone into receivership during the past four years, he is right. But no one who is not a country publisher can visualize the heartache and struggle of the depression. Let that pass. A more deep-seated reason that Mr. Huston appears to sense is the country weekly's absence of sensationalism, of crime featuring and of mendacity. The great rural population of America have come more than ever to realize that it is *their own* press that after all is their champion, that that press has remained their bulwark in time of need and the true-voiced interpreter of their desires and aspirations."

James L. Small, *Owner and Editor,*
The Mukwonago (Wis.) Chief.

JOAN OF ARC—HERETIC OR SAINT?

New Haven, Conn.

TO the Editor: Will you kindly print a correction in my article on Saint Joan of Arc in your Anniversary Number? The date of her condemnation and execution should be 1431, not 1430.

Rev. T. Lawrason Riggs.

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Seven Days' Survey

The Church.—Reverend Edgar Schmiedeler, O. S. B., director of the N. C. W. C. Rural Life Bureau, told the delegates to the Catholic Rural Life Conference that rural life bureaus have been established in thirty-two American dioceses with official action to foster an organized program of Catholic rural activities in eight others. * * * Latest official statistics of the German government show that Catholics comprise 21,200,000 of the country's 65,000,000 inhabitants. * * * The Guild of Our Lady of Atonement, an organization of Toronto laymen, devoted to good works and prayers of reparation for the blasphemies of the day, has founded as a home for immigrants a "House of Friendship" in a district inhabited chiefly by Russian, Polish and Slovak families. Among the means to be employed to stop the leakage from the Church due to communistic influence among the workers are study groups, a library of Catholic social literature, recreational clubs for children and adult classes in English. * * * The Marian Fathers of Thompson, Connecticut, have as a guest Bishop Teofil Matulionis, Auxiliary Apostolic Administrator of Leningrad. As Father Matulionis, he was imprisoned by the Soviet government in 1923 and on his release from prison in 1926 was elevated to the episcopacy by Pius XI. Bishop Matulionis was again arrested by the Soviet government in February, 1929, sentenced to ten years imprisonment and sent to the Solovki Islands, north of Russia, where he was forced to do servile labor in the forests. The Lithuanian government secured his release a year ago and Bishop Matulionis has come to this country to recuperate from the rigors of his imprisonment. * * * In a joint study inaugurated a year ago by the National Conference of Catholic Charities and the Russell Sage Foundation it is disclosed that there are 123,304 Catholic Sisters resident in the United States, of whom 94,105 are perpetually professed. * * * The Most Reverend John W. Shaw, the first native American to preside over New Orleans as bishop or archbishop, died November 2 at the age of seventy.

The Nation.—While the New Deal triumphed in an unprecedented vote of confidence by the people in the elections reported elsewhere in the Survey, the National Recovery Administration continued to make gains along the legal front. The Litigation Division of the NRA announced that between September 15 and November 1 it had been successful in all but six out of seventy-three lawsuits. This continued a proportion of favorable decisions above 90 percent. Most of the suits are originated by the Litigation Division to decide the issue of whether or not there has been a code violation, and approximately a tenth of the cases are defenses by the Division of suits brought by business firms against code enforcement agents. * * * One of the most important decisions reflecting on the entire structure of the New Deal recovery efforts was the decision of the United States Supreme Court, in a unanimous opinion, upholding the New York Milk Control Act. This involved the highly disputed right of price-fixing by legislation and was attacked on the grounds that its operation might force out of business some firms unable to pay the legally determined price to the producers of milk and would therefore abrogate constitutional safeguards. The court stated that inability of some members of an industry to prosper under regulatory laws framed for the salvation of the milk industry as a whole did not justify an attack on the control statutes. The full weight of the "precedent" established in this action, it is reported, will require further clarification and particularization, but it is considered in itself a most significant indication. * * * A pledge that private business would carry on large-scale housing projects was made by Mr. Henry I. Harriman, president of the United States Chamber of Commerce, at the same time that he objected to suggested projects for spending billions by the federal government for slum clearance. James A. Moffett, Housing Administrator, agreed with Mr. Harriman's theory of operation and announced that government insured modernization loans numbering 1,791, totalling $690,000, were the high record for a day, while, he estimated, private capital is pouring from $2,000,000 to $3,000,000 daily into modernization of homes.

The Wide World.—The London naval parleys came to a perplexing and seemingly portentous halt. It was not considered impossible, however, by many observers, that a formula might be arrived at for expressing a modicum of compromise between British, Japanese and American points of view. Apparently no wide rift between London and Washington was revealed, though some voices were heard urging His Majesty's government to take advantage of the situation and maneuver Uncle Sam into a corner. * * * Conflicting Protestant groups in Germany were still at swords' points, although the bishops dissenting from Dr. Mueller's authority were officially restored to their sees. Nuremberg gave Bishop Meiser a rousing reception, despite threats by Julius Streicher, Nazi leader of that city. In Stuttgart, Bishop Wurm was likewise welcomed, but the official Nazi Lutherans continued guerilla warfare against him. It was supposed that Hitler would decree the establishment of a third church, to which the disciples of Dr. Rosenberg and Count Reventlow could belong with the usual assistance from the state. * * * Tension in the Saar increased somewhat, and dispatches indicated that French troops were being held in readiness to answer a possible call from the League Commission. There was little outward evidence, however, that Hitler men were about to attempt a coup. The victory of the German cause being practically conceded, various interested organizations began to study ways and means of dealing with a tide of refugees after January of next year. * * * The Doumergue

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government faced a severe test when Radical-Socialist members of the Cabinet, led by M. Herriot, submitted their resignations to take effect as soon as the obituary ceremonies for Poincaré and Barthou had been completed. Disagreement arose out of the government's demand for greater executive authority.

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The Elections.—Democracy won on a nation-wide front pretty much as had been predicted. The electors followed Mr. Roosevelt down the middle of the road, throwing off extremists of Right and Left persuasions. Oddly enough Republican candidates were found in both end zones, as witness the contrasted philosophies of Senator David A. Reed of Pennsylvania and Senator Bronson Cutting of New Mexico. Voters snowed under the "radical" bid for the governorship of North Dakota made by Mrs. William H. Langer with as much verve as they defeated conservative Senator Arthur R. Robinson of Indiana. The principal contests of national interest apart from those just referred to were the Sinclair-Merriam race in California, and the Olson-Nelson battle in Minnesota. Indications were that Mr. Sinclair would lose by a substantial majority, and that Olson would lead his "co-operative commonwealth" idea to victory by a slight margin. In New York, Republican efforts to split the vote in the metropolis failed as Governor Herbert Lehman went ahead by 900,000. Nationally the Republicans lost 9 seats in the Senate, and 13 seats in the House. State elections revealed a continuing Democratic trend. While "progressive Republicans" scored a triumph in Wisconsin, where the La Follette dynasty garnered a heavy vote, the movement elsewhere was seen to be decidedly on the wane. Never before has an administration been given so generous an endorsement in an "off-year," and never since the Civil War have the forces of Democracy been in such absolute control of the political situation.

Strike Settlement.—Another victory for the National Labor Relations Board was achieved in the settlement of a truce between the owners of the Great Atlantic and Pacific Tea Company and the unions attempting to organize the company's employees. The closing of the Cleveland stores of this large grocery goods chain of retail establishments (reported in last week's Survey) was rescinded by Mr. John A. Hartford, president of the company, after a meeting before the Labor Board in Washington of executives of the chain organization and representatives of the unions involved. Mr. Hartford assured the board that there would be no loss in pay to any of the more than 2,000 employees in Cleveland who were without work for a week as a result of the closing of the stores. The agreements which were the basis of the settlement were as follows: one, the unions agreed to call off the strike which they had in effect among the truckmen serving the stores; two, the company officials agreed to reopen all stores and reinstate all employees without discrimination; three, the company officials agreed to meet with committees of the unions for the purpose of collective bargaining; four, the company affirmed it would not discriminate against employees for union activity; five, the unions agreed they would not seek membership by "coercion or intimidation"; six, both sides agreed that from the date of signing the agreements until June 16, 1935, in the case of any differences arising under any of the above clauses, there would be no strike or lockout, but the differences would be submitted to an arbitrator "mutually agreed upon, or in the absence of agreement, appointed by the National Labor Relations Board, the decision of this arbitrator to be binding"; and seven, the company officials agreed that the contracts with trucking companies in Cleveland would be resumed and that it would insist that employees of these trucking companies be reinstated without discrimination.

Developments in Mexico.—When President Rodriguez of Mexico told the University Council that if the students persisted in their "absurd and inexplicable attitude of rebelliousness," the government would "use with rigor the means of prevention and repression that the circumstances require," Manuel Gomez Morin resigned as Rector of the National Autonomous University. His colleagues on the University Council as an expression of confidence voted that Dr. Morin be given the degree of doctor *honoris causa*. The Mexican President has also instructed Attorney General Portes Gil to investigate the "seditious campaign" of the Catholic clergy. The Supreme Court has recently decided that private property used by the Church should be forfeited to the State. At the same time authorities in the Mexican states continued to reduce and cancel the authorizations of priests and expel them from their territories. At a breakfast in honor of the departing Ambassador of Argentina, Foreign Minister Puig Casauranc privately defended the Revolutionary party's school program before the entire diplomatic corps of Mexico City. He admitted that Mexico had not been subject to any official queries on the matter but said it was "impossible to avoid personal questions," and charged that the clergy and "oppressive capitalism" are the traditional enemies of the Revolution. In *Current History* for November, Professor Maurice Halperin of the University of Oklahoma, after several months spent in studying conditions in Mexico, declares, "Talk to Mexicans of the most diverse occupations in all parts of the republic and practically all are at one in denouncing 'Callismo.'" After three days in Mexico and an interview with General Calles, Professor Raymond Moley hazards in *Today* a personal guess that "the years will soften the anticlerical atmosphere that now prevails in Mexico, perhaps not in General Calles himself, but in those who succeed him."

Across the Vistula.—What is the significance of the altered relations between Berlin and Warsaw? Is the ultimate objective a trade agreement which will open Polish markets for industry products of Germany in exchange for needed agricultural goods? Or are the aims primarily political—are the Corridor territories to revert to Germany as compensation for help to Poland in annexing Lithuania and possibly the Ukraine? Students of

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these questions generally admit that the two countries have more in common than is usually supposed. Both are governed by militaristic dictatorships; in both the army is now the central object of devotion; and both view certain cultural problems—e. g., the Jewish issue—in much the same way. But there are very great obstacles to a genuine understanding. First, very few believe that Poland will ever willingly surrender the regions obtained from Germany, where vast sums have been expended and where a colonization program is still being carried out with little regard for the alleged rights of minorities. On the other hand, annexing Lithuania would probably cost more than the acquisition would be worth. Poland is seen in the grip of two major difficulties: first, the exceedingly bad economic situation caused by unemployment, low farm prices and vast national debt; second, the national desire to make Poland a great power, which desire forces the government to underwrite popular "expansion" plans without the means to carry them out. Most observers feel that the way out lies in attempted industrialization (somewhat according to the De Valera model) and a decrease in the sums expended for armament, but add that neither remedy seems likely to get public approval. A far simpler "cure" would be a liberal renewal of French credit. Paris has, however, been very cool to the idea of a 500,000,000 zloty loan. It is therefore believed that the gestures of friendship toward Berlin are Warsaw's way of executing a flank attack on the Banque de France. Realizing that France's recently arrived at agreements with Russia reduce the market value of Polish friendship, Warsaw statesmen may be trying to create a little compensatory scare.

Colleges and Economics.—Edward J. Allen, director of Seth Low Junior College, a Brooklyn branch of Columbia University, stated last week that the demand for college education will soon probably swamp our facilities. He pointed out that college registrations this year equaled those of last year and that the "future holds promise of an increase." He stated that the productive capacity of the country is greater now than ever and that there is a universal will to utilize it. As these resources are brought into use "the demand for college education is very likely to become as great as the present demand for secondary education." He believes in anticipating this demand by establishing junior colleges in metropolitan areas, in the same way that high schools are now developed. Dr. George F. Zook, former United States Commissioner of Education and at present director of the American Council on Education, spoke November 1 on the excessive emphasis placed on the quantitative and economic standards applied to institutions of higher learning. In judging a college the old type standard attempted to set up a quantitative scale to show the relationship between equipment, per capita costs, and the qualitative results of the education. But, "the ability of an institution to meet standards of quantitative character is no great assurance of the level of its performance." A radical new method of judgment is now being inaugurated which accepts no general standards. The college will indicate its own objectives, and without regard to its physical properties, will be judged by its success in approaching these ends. The North Central Association of Colleges will use the new way in accrediting the colleges within its area.

Federal Relief for Colleges.—Scattered through more than a thousand institutions, 94,331 young men and women are reported to have been enabled by Federal Emergency Relief to enter college or to continue college work during the present college year. The number estimated last August of those who would be given this aid was 100,000, and if Harvard and Yale and a number of educational institutions specially organized for the unemployed had sent in their lists along with the 1,466 colleges that have reported, the estimated quota would no doubt be shown to have been even slightly exceeded. Each student receives an allotment of $15 a month which is paid to him for "socially desirable work on or off the campus" which the college is to find for him. The type of jobs indicated are: research, clerical, office, library, museum, laboratory both in college and in community health centers, educational and welfare projects both university and community. It is pointed out that this aid is given to those who would otherwise be among the ranks of the unemployed and that in this manner non-competitive jobs are supplied which do not displace other workers and enable young men and women to do something for themselves and also something for the colleges and the communities. Many colleges this year have opened with undiminished and even increased registrations. Columbia University reported fewer applications for loans by students from a special fund which the university has for this purpose. This was indicated to be due to improving economic conditions generally, but it is also probable that students would rather avail themselves of the opportunity to earn the $15 monthly than to borrow.

Attacking Repeal.—"I am myself by necessity a prohibitionist," declares Dr. John Haynes Holmes in a frontal attack upon repeal published in the current *Christian Century* and reissued in pamphlet form. The editors say that the article "is like Gabriel's trumpet—it will wake the dead!" Seven indictments are made. "Repeal has released a flood of liquor which has increased beyond anything known in the last decades"; "much of the drinking today is hard drinking"; "drunken driving has become a momentous problem"; "the saloon is back"; "bootlegging is with us in undiminished abundance"; "the speakeasy is still alive"; "lawlessness and crime are as rampant as ever." The evidence offered is based primarily upon the estimates of Mr. Joseph Choate, jr., who declared that the stills seized during the first quarter of 1934 had a capacity of 67,905,770 gallons annually and who encouraged Dr. Holmes to make the deduction that "the seizures are only a minute fraction of those in operation." The article says further: "Placed side by side with 'license,' there was no question in the mind of any decent, intelligent and conscientious citizen as to the merits of 'no license' as a social measure. . . . Now that the fight

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[for prohibition] has been abandoned by a public which had no 'guts' to see it through, the same old conditions continue, with repeal only failing worse than prohibition to the extent that it is a surrender to and not a defiance of evil."

Music from Vienna.—Among the tourist class passengers on the French liner Ile de France, as she steamed into New York harbor on a rainy Election Day, were twenty boys from the Imperial Chapel in Vienna, clad in dark blue uniforms with naval caps and double-breasted sea coats. Some of these ten- to twelve-year-old youngsters had never been to America before, but all were to make an extended concert tour of seventy-five cities in the United States and Canada. Each concert usually consists of three divisions: choral music, operatic and classical selections, and folk-songs. Reverend Joseph Schnitt of the Imperial Chapel of Vienna, Dr. George Gruber, musical director, and a nurse and dietitian are in charge of the party. Two days later they made their first appearance, at East Orange, New Jersey. Father Schnitt explained to reporters that the boys are first trained at the Imperial Chapel for three years and then are permitted to sing in public in the choir for the next two years, after which their voices change. Although a few members of the choir develop musical talent and continue in music as a career, the boys are all regular students preparing for a variety of vocations. Founded by Emperor Maximilian in the fifteenth century, the choir is one of the oldest musical organizations in the world.

Freedom of Choice.—Miss Gertrude Stein gave her first American lecture for the Museum of Modern Art and it was a fairly intelligible lecture called, "Pictures." It included several sympathetic jokes, such as she always enjoyed "looking out of the windows of museums," and sleeping on the "long red benches" in Italian museums. Her next lecture was given at Columbia University and her third at Princeton on "The Making of the Making of Americans" (the last four words being the title of one of her books). These lectures were more what the reporters expected and they delightedly claimed that the audiences were completely mystified. Miss Gertrude Stein is an American writer who gained fame while living thirty years in Paris and writing books notorious for lack of punctuation, word repetitions, obscurely assembled phrases and avoidance of ordinary literary happenings and plots. Last year her opera, "Four Saints in Three Acts," was a success in this country, and her book, "The Autobiography of Alice B. Toklas," sold very well. The former continued her obscure tradition while the latter tended to be quite clear. She has uncannily sponsored artists, such as Matisse and Picasso, at the commencement of careers which later proved famous. Some claim she is exhibiting the release of Nirvana; some that she knows the vitality of art; some that she is a dilettante amusing decadent exploiters; some that she points a new and revolutionary way. Miss Stein is certainly being presented most objectively for us to take a look at and take our pick.

* * * *

Arkansas Experiment.—A model community of smiling white homes equipped with running water and electric lights has been erected on a Mississippi County, Arkansas, site which six months ago was a maze of trees and undergrowth, that had been abandoned when the timber was cut twenty years ago. The United States government is putting $1,500,000 into this farm rehabilitation project which eventually will comprise 800 self-supporting families. First, 16,000 acres of this cut-over land was bought at the average cost of $2.50 an acre. Men on relief rolls were employed to prepare the new community for habitation, last summer as many as 1,500 of them in sawmills preparing more than 5,000,000 feet of timber for homes and barns. The government has also promised to furnish necessities like tools and seeds until the colonists' earnings enable them to pay for what has been advanced to them. The livestock they buy through the colony administration is charged against them by an amortization plan which calls for the payment of the first instalment after five years. Each family, which is carefully selected for this Dyess farm colony from county relief rolls, must boast one wage-earner able to work on the roads or the construction of the community recreation hall, warehouse and so forth, while the rest of his family is clearing the rest of his twenty-, thirty-, or forty-acre plot. The homes vary from three to five rooms in size and the average cost of house, modern improvements and plot is $1,500. Fifteen families have already moved into the Dyess colony and by the first of the year, when the power plant and more homes have been completed, more than two hundred families will have moved into this model community.

Labor Self-Aid.—New York Right-wing Socialists, led by Mr. Charles Solomon, defeated candidate for governor, and Mr. Louis Waldman, state chairman of the party, announced plans of approaching the American Federation of Labor in an effort to form in this country a Labor party similar to the English Labor party, which was recently dominant in local elections. The Socialists expect greatest assistance from the United Textile Workers with their 400,000 members, and from the Amalgamated Clothing Workers and International Ladies Garment Workers, each with about 300,000. It is believed that one-third of the card holders of the A. F. of L. desire their own Labor party. It is considered significant that on November 4 at a meeting of 5,000, David Dubinsky of the I. L. G. W. union was welcomed as the youngest member ever to sit on the executive council of the A. F. of L. He is the first Socialist to become a member of the council and the first advocate of a party such as the New York Socialists want. Matthew Woll, vice-president of the Federation, and Frank Morrison, secretary, and Sidney Hillman, council member and head of the Amalgamated Clothiers, spoke at the meeting in favor of self-help. Mr. Hillman, also a pioneer member of the N.I.R.A. board, indicated his scepticism about gains to be obtained automatically from new legislation: "I believe today more than ever that our real progress will be made only through our own organizations. The greatest battles are still ahead of us, and not behind us."

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The Play

By GRENVILLE VERNON

L'Aiglon

ONCE again Miss Eva Le Gallienne has done the fine, the beautiful thing. In her "L'Aiglon" she has given a production of rare charm and a characterization of the leading part which often touches the heights and always moves the heart. And best of all she has thrown down the gauntlet to the philistines of the theatre—to photography and cynicism, to the wisecracker, to the sensualist, to the frivolous seeker after novelty, to the political propagandist, to the social debunker—in short, to all those forces and people who by the sheer power of impudence have seized so much of the modern theatre for their own. To these forces and to these people such a play as Rostand's is anathema, for it neither worships at the shrine of the Great Goddess Lubricity nor seeks to put over any message other than the one of beauty inherent in a moving and tender story, which is no less moving and tender in that it is true. Perhaps "L'Aiglon" is not one of the world's dramatic masterpieces, but it is none the less a play informed with a rich humanity and a real and poignant pathos, a tragedy of futility, it is true, but not of an ignoble futility. In it the Eaglet has the wish, and had he possessed a stronger body perhaps he would have had the will, to be worthy of the nobler part of his mighty father. The tragedy lies certainly not in any spiritual failure, hardly in any mental one, but merely in the weakness of the physical temple in which that will and mind were housed, the tragedy of a Bonaparte soul implanted in a Hapsburg body. "L'Aiglon," like "Cyrano" before it, is, whatever its ultimate fate may be, in the great tradition of the poetic drama, the tradition which leaves the mind purer and the spirit freer for having experienced it.

To say that Miss Le Gallienne's production of the play was an entirely perfect one would be to say too much. Like all the works of Rostand "L'Aiglon" cannot help but lose enormously in any translation; the verse is too whimsical, too filled with conceits, with verbal passades, to lend itself to any language other than its native one. Rostand's fancy, his verbal agility, his power of suggestion is enormous, and at times nearly atones for his lack of the more severe and lofty virtues of poetic art. Like the man on the flying trapeze "he flies through the air with the greatest of ease," and there is no living English poet who could hope to compete with him in his peculiar airy flight. Indeed in his native French Rostand at times becomes a sort of inspired wisecracker, and could this quality be rendered adequately in English, the result would undoubtedly intrigue a type of mind which Rostand's more solid virtues now repel. Clemence Dane's adaptation certainly does not even approximate the airy fancy of the original, but then neither did the other versions heard before in New York. Miss Dane's verse is flexible, easily spoken, but lacking in richness and emotional base—a workmanlike if uninspired job. Her cuts, and the enormous length of the original make cuts obligatory, are on the whole well considered, and make for the easier passage of the main story. That some of the most charming things in the play are bits of extraneous detail and whimsical characterizations and flights of phantasy which have little to do with anything but themselves is undeniable, but a play can only take up so many hours and so out they had to go. Miss Dane probably did as good a job as could be expected, though scarcely of the quality of Brian Hooker's in his adaptation of "Cyrano." And Aline Bernstein's scenery and costumes could hardly have been improved upon.

It is of course in the acting of the chief protagonist that a play like "L'Aiglon" stands or falls. Poorly or only just competently acted, its charm, its pathos, its power quite evaporates, and no amount of excellent intention or even of fine impersonations in the other parts can save it. But here Miss Le Gallienne comes through as triumphantly as she did in her unforgettable Juliet. Her Eaglet is boyish in face and figure, and the sincerity of her acting takes away almost immediately any prejudice the hearer may have of seeing women in men's rôles. To single out the scenes in which she was best would be difficult. Her scene in the first act with the old Emperor was certainly one of these, beautifully modulated, instinct with tenderness in the opening moments and filled with passion when she pleads to be allowed to govern France in the spirit of liberal toleration. In this passage and of course in her death scene Miss Le Gallienne touched, and many would say more than just touched, greatness. The variety of her acting, its command both of gesture and of pause, the quality of her voice, pathetic, musical, and when called on, thrilling, was dramatic art of a very perfect and, what is better still, of an extraordinarily sincere quality. Miss La Gallienne's is by all odds the most imaginative, the most poetic performance yet seen this season, and if it did not quite conquer the ghostly scene on the field of Wagram, it is to be remembered that even Bernhardt, with all her supreme bravura, couldn't quite bring that scene off. Ethel Barrymore gave a very womanly impersonation of Marie-Louise and one which ranks, despite its minor importance, with the very best things Miss Barrymore has done. Miss Barrymore was the aristocrat, in voice, in bearing, in authority of manner, and her scenes with her son were in particular exquisitely carried out. The Flambeau of Hugh Buckler had the looks, the manner, and a certain innate dignity, though it missed the humor and the rough power of the figure. It was perhaps rather a British grenadier than one of the Grande Armée. Charles Waldron was dignified as Metternich, though one might have wished for something more sinister than he seemed able to project. It was the performance of externals rather than one built up inevitably from within. His scene with the hat went for surprisingly little, though perhaps here Miss Dane was equally to blame, but in the death scene he was properly impressive and inexorable. The smaller parts were all capably done and well directed, and a word of especial praise should go to Sayre Crawley for his very human portrayal of the Emperor Franz. (At the Broadhurst Theatre.)

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Books

For Younger Readers

CHILDREN'S book week, here once again, deluges this reviewer with copies of tomes big and little which it is a pleasure to look at and sometimes a delight to read. He knows as well as anybody that there are subtle differences between his attitude toward a juvenile and a healthy youngster's. Indeed, it was nothing short of a source of dismay to him to discover that a book he was just about to put aside as "piffle" fascinated three kids (human) almost to the point of refusing to go to bed. Yet on the whole there really isn't as much divergence between points of view as one might suppose. After all, being thoroughly grown up is a rare state.

This year we have in particular a large assortment of stories for older boys and girls. I have made a somewhat random selection of six, about each of which there is room for just a few words. Mildrid Criss has written before, and "The Red Caravan" reflects good professional craftsmanship (Doubleday, Doran. $1.75). The story is a version of "Pippa Passes," with the adventures of a sick boy attached. What gives it substance is the author's awareness of scenic and human color. She has selected a charming locale—Aosta, among the hills of northwest Italy—and placed into it people who are picturesque and vital. The book is beguiling and also has a submerged educational value.

Mr. L. A. G. Strong bethought himself of delights hidden in writing for boys; and since he does virtually all literary things well, "King Richard's Land" is a breezy and healthy romantic story. Two boys of King Richard's day are heritors of a great estate, but fall in with the peasants of Watt Tyler's rebellion and see life from the bottom up. Naturally they have breathless adventures and all that, but they also learn something (ancient and yet modern) about the rights of man. The writing is spare and virile. This is a book which the Catholic parent might well give "Grade A." It is not a profusely illustrated volume, but there are good pictures by Zhenya Gay (Knopf. $1.75).

Quite different in virtually every way is "The Peacock Farm," by Mary Willard Keyes (Longmans, Green. $2.00). The book is written for older youngsters, girls especially, by a woman who has an eye for realistic detail. From the moral point of view, her writing aims to inculcate respect for good breeding, honesty, common sense—virtues which to her mind are associated with New England. When Alice Ware inherits an old farm, the plot begins to thicken; and though it never acquires the density of thick syrup it pours out of the pitcher so much more easily.

"Lumberjack," by Stephen W. Meader, is red-blooded realism, of the Jack London rather than the Zane Grey type (Harcourt, Brace. $2.00). Dan, whose grandfather ordered a forest of pines cut down in order to pay the college bill, went into the woods himself and roughed it with Frenchies and Yankees. They are good fellows, though a little homespun, and a villain shows up with a

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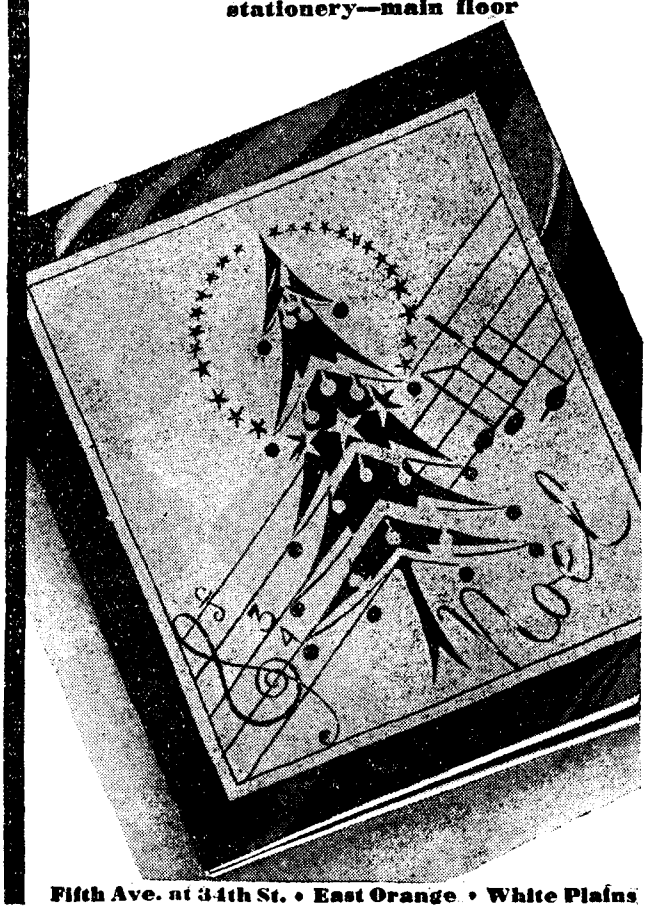

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Next Week

ECONOMIC REFORM IN SPAIN, by James A. Magner, analyzes briefly and vividly the mixed forces of good and evil at work in one of the major scenes where contemporary history, in the sense of marked change, is being written. "The sanguinary character," he says, "of the October uprising, the curious alignment of Azaña, Companys and Caballero in connivance with an Anarchosyndicalist movement that disdains political action, and the religious atrocities committed during the affair, have again demonstrated the fact that a philosophy of life and social structure, far deeper than the mere distribution of wealth, are involved in the question. Recourse to terrorism, with the aim of demoralizing the government, instead of abiding by the results of national suffrage, has definitely stamped Marxism in Spain as the desire of a minority." The alternatives to a minority dictatorship by a group of professional Communist agitators, are described by the writer with a suggestion of the probable outcome of the conflict. . . . In THE PRESIDENTIAL POWER, Oliver McKee, jr., recounts the unprecedented number of executive orders issued by President Roosevelt as captain general of the recovery forces in his attempt to carry out the mandate laid upon him by Congress and the people. Mr. McKee adds a brief sketch of the governmental policies and institutions thus erected and suggests that, as much was dictated by haste and emergency, a check and audit of what has been done is now needed. . . . ALL SOULS DAY, by Julia Nott Waugh, tells of the picturesque and peaceful ceremonies practised by Mexicans in memory of their dead when they are not persecuted by the soldiery of the present government. . . WAYS TO SOCIAL SECURITY, by Friedrich Baerwald, which appears in this issue, will have a second part in the next issue that will consider particularly a basis for a permanent solution of unemployment.

scheme for setting the woods on fire. The book celebrates the spirit of adventure rather than any particular adventure. If the theory that boys like episodic books more than others holds water, Meader ought to put a notch in his literary belt.

There is a similar adventure but more of a plot in "The Trail of the Borealis," by Eve Gray. A young aviator in the Canadian northwest (life in which is graphically described) must try to get help for a trading-post threatened by approaching forest fires. That isn't as easy as it sounds, for either Bob or his brother Paul. The book has all the glamor of an old-time Mayne Reid story, and is well told. Luckily it is not too difficult for boys above ten (Harcourt, Brace. $2.00).

Exotic and charming foreign setting is one of the chief resources upon which Carol Ryrie Brink depends in "Anything Can Happen on the River" (Macmillan. $1.75). Jacques and an old boatman set off down the Seine in the Psyche, a new motor-boat which gets them into many difficulties but introduces them also to romantic environs. Everything comes out properly in the end, after more than enough complications. This is a useful book to give children whose duty it is to learn something about France. They will be "introduced" without quite realizing it.

There are a number of similar tales, which we are compelled to notice more briefly. Virginia MacMakin Collier and Jeanette Eaton have retold the story of Roland, Charlemagne's right-hand man, in "Roland the Warrior" (Harcourt, Brace. $2.75). It is a beautiful book, although a Catholic would have written differently in many places. I cannot refrain from expressing my enthusiasm for the admirable, well-drawn and restrained illustrations by Frank E. Schoonover. There is an amazing lot of dog lore in "Beth, a Sheep Dog," by Ernest Lewis, which Hugh Walpole enthusiastically recommends. It is a quiet book, but a very good one—better even for grown-up minds than for young ones, but pleasant all the way round (Dutton. $2.00). A meaty, common-sense novel about the here and now is "A Bend in the Road," by Margaret Thomsen Raymond. It is for girls old enough to be interested in love affairs and the realities of a workaday existence. Definitely in the Jane Austen tradition, the book is as modern as can be (Longmans, Green. $2.00). Mystery and detective work are the substance of "Secret of the Dark House," by Frances Y. Young, a breezy girl yarn (New York: Cupples and Leon. $.50). "Kathy," by Josephine Daskam Bacon, is a pleasant, varied and observant story for girls. It deals with three charming Smith College young things, but avoids completely the usual dormitory chit-chat (Longmans, Green. $2.00). S. S. Smith is a veteran writer of boys for boys, and "The Lapp Mystery" (Harcourt, Brace. $2.00) is written with his customary verve and feeling for life in remote, primitive places. The scene is laid in Finland; the story is built round the solution of a mystery which involves the O.G.P.U. and other things.

For slightly younger children—that is, for really children—there is likewise an abundance of good fiction. Elizabeth Coatsworth has a number of books to her credit, and "Away Goes Sally" is worth while both for

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its own sake and as an introduction to the rest. It is correctly distilled American fancy and experience, rich in the poetry of the national past and yet as true to life as if it had been brewed in the kitchen. Sally is a little pioneer girl (the author indulges, however, in no useless historical trimmings), who sets off with her uncles and aunts to a new home in Maine. The circumstances of that trip are enough to fascinate anyone, and the narrative is related in just the right way. The story seems to be the best thing of the year in its field (Macmillan. $2.00).

American history is also effectively and charmingly used by Cornelia Meigs in "Wind in the Chimney," a tale of a family from England which had fallen in love with the idea of westward, ho! (Macmillan. $2.00). There are three children and a mother who settle for a time in Pennsylvania, where they live both sensibly and interestingly. George Washington enters the story at just the right time. Miss Meigs, who has a Newberry Medal to her credit, utilizes a good deal of sound historical information.

At first sight "Branches Green," by Rachel Field, may seem to contain verse a bit too sententious and quiet for young readers. I am inclined, however, to applaud the publishers' judgment and to believe that the book, if it becomes widely enough known, will be cherished by younger and older children. The moods of youthful gravity and reflection, which Longfellow knew so well, are here appealed to with lyrics far better than good. The black and white "decorations" by Dorothy P. Lathrop are in keeping with the text (Macmillan. $1.50).

"Mozart, the Wonder Boy" is a skilfully written account of the great musician's childhood. This was, indeed, almost as marvelous as a fairy tale and will satisfy cravings for the wondrous and the colorful. The educational value of the book is enhanced by the reproduction of several Mozart songs. Mary Greenwalt supplies a generous number of illustrations (Dutton. $2.00).

Fun and fancy alternate in other books. "Robin on the Mountain," by Charlie May Simon, is a worth-while endeavor to use the picturesqueness of a little-known part of the United States. The scene is Arkansas; the hero a little boy who sees a great many exciting things. It is a simple but well-turned story with a good deal of substance. There are interesting, realistic drawings (Dutton. $2.00). A Scottie has it all his own way in "James MacGregor from America," the narrative of a dog who traveled extensively without becoming in the least blasé. This is the second Scottie book which Marion Bullard has written and illustrated. Together they make a splendid gift, which older people will enjoy fully as much as—if not more than—youngsters can be depended upon to do (Dutton. $1.25). "P. Penny and His Little Red Cart" is a wholesome and very pleasant story of a little boy who organized an "express business" and saved up money with which to buy a ring for his mother. Much water flowed under the bridge, however, and P. Penny could at last look back upon a very successful career. The dialogue—of which there is plenty—is handled with charming skill (Lothrop, Lee and Shepard. $2.00). "The Japanese Garden," by Marjorie Knight, is in the tradition of Alice, though quite different. Young imagina-

"Torchlight crimson
on the copper kettle drums,
Then the tuckets, then the trumpets,
then the cannon and he comes."

Don John of Austria

the hero of Chesterton's great poem, *"Lepanto"* is the subject of a biography by

Margaret Yeo

which is as exciting as the poem. ($2.50).

The Soviet Picture Theatre on 14th Street recently showed the film of a Dostoievsky story.

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helps one to see the joke. For the greatest of Russian novelists was the most comprehending enemy communism has ever had. ($2.00).

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who became a Catholic because his study of science and his experience as an artist left him no alternative. William Lyon Phelps found it—"more exciting than most books of physical adventure." ($2.50).

There are modes in Saints!
Not merely capricious, as in hats.
But from time to time an age finds its own needs and sufferings crystallized in one special saint. Our age has thus rediscovered St. Elizabeth of Hungary.

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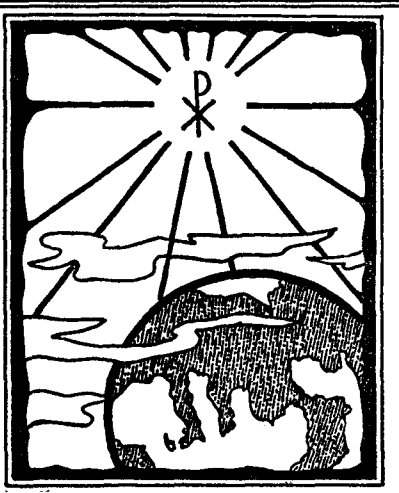

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PIETY AND BEAUTY

make a rare and precious combination. Yet when we do find them joined the effect is charming. Even of Christmas cards this reflection holds true. If they are religious they are thus far appropriate. But if they are likewise beautiful they are admirable. Horace expressed a similar thought when he said:

Omne tulit punctum qui miscuit utile dulci

This is by way of introducing the beautiful and appropriate Christmas cards which are now being disposed of for the benefit of the Catholic Medical Mission Board's work in relieving the miseries of the sick poor.

When you see them you will exclaim, as so many others have done, "They are beautiful—and they are full of the right Christmas spirit." For almost all of them are reproductions of great masterpieces, and in many-color printing. Raphael, Correggio, Botticelli, Carlo Dolce, are surely names to charm!

Send your address with one dollar and we shall mail you a sample set. Then you can secure as many more as you wish until our allotment is exhausted.

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tions ought to respond, and will be helped by appealing drawings supplied by Clinton Knight (Dutton. $2.00). "Little Pear and His Friends," by Eleanor Frances Lattimore, continues adventures begun by the author in an earlier book. The hero is an entertaining, bright and chummy little Chinese lad, whom American children will be glad to know. There are many pictures (Harcourt, Brace. $2.00). "The Lost Merry-Go-Round," by Dorothy P. Lathrop, is fantasy in text and picture (Macmillan. $2.00).

We now arrive at the nursery door, which of course likes pictures especially and next relishes something which mother can read aloud. There is one red-letter book for each horn of that particular dilemma. "Flowers of Chivalry," by Marguerite Clément, contains short tales about famous Frenchmen, from Roland to Lafayette. The prose is but indifferent stuff, but the boldly colored pictures by Germaine and Pierre l'Hardy are genuinely entrancing. It is inconceivable that anyone shouldn't like them (Doubleday, Doran. $2.50). "The Pink Book of Verse," an anthology "compiled" by Augusta Monteith, is the answer to many a mother's prayer. Pictures add to the charm; the typography is of various sizes, graduated to comply with Master Reader's increasing proficiency. Of course the contents can also be read aloud, and they are both plentiful and excellent. There is verse of all kinds, including good religious lyrics (Sheed and Ward. $1.50).

"Flat" books with a generous supply of pictures are always welcome. "Roundabout," by Alice Dagliesh, has to do with people and things Little Ann became acquainted with when she moved to a Nova Scotian cottage (Macmillan. $1.75). "Nicodemus and the Little Black Pig," by Inez Hogan, is a good-humored trifle about a little black boy who adopted a little black pig. The pictures are amusing (Dutton. $1.00). "Fun with Michael," by Dorothy and Marguerite Bryan, is a story of children and dogs getting along together famously. The pictures have a summery air (Doubleday, Doran. $1.00). "The Stray Child" is a fanciful tale, with equally fanciful pictures, of a child who went gadding about with a couple of cats. It is by Robert Joyce (Dutton. $1.50). "Now Open the Box," by Dorothy Kunhardt, is modernistic, with a text printed in "manuscript writing" and composed without regard to sentence structure or punctuation. The pictures are laid on thick. This sort of thing may be educationally very advanced, but seems in rather questionable taste (Harcourt, Brace. $1.25). Excellence of typography and illustration make "Cinderella," with pictures by Helen Sewell, a publishing event (Macmillan. $1.75).

There are several religious publications for smaller children. We warmly commend "Having a Guardian Angel," with words by Cecily Halleck. The charm resides largely in the really exquisite drawings by Ida Bohatta-Morpungo, a German artist of quite unusual eminence. No mother who buys this little book—it costs only $1 and will almost fit into the pocket of an apron—will cease being glad she did so (Dutton). "Jesus for Little Folk," by Teresa Lloyd, is first-rate for mothers

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who wish to read New Testament stories to their children. The language is simple, though possibly a bit colorless (Herder. $1.25). "Beasts and Saints," which contains translations by Helen Waddell and wood-cuts by Robert Gibbings, is not strictly speaking a juvenile, but the charming texts can be read to children. Miss Waddell, who is a tireless rummager in medieval literature, has brought together many bright and sometimes moving little stories. The wood-cuts are magnificent things (Henry Holt. $2.50). "Children of the Lantern" is an English book which offers religious instruction under the guise of fiction. The dialogue and method are possibly a little too British for successful use here but the underlying conception is very good (Burns and Oates. 3/6).

Many attractive publications do not fit into the groups named above, and so may be assembled here. "The Last Pirate: Tales from the Gilbert and Sullivan Operas" is in many ways a perfect delight of a book, and Louis Untermeyer is one of the sanest, cleverest rewrite men on hand. One's sole concern is that passages from the librettos seem rather forced and stale without the music. What a wonderful thing it would be if a mother, reading these tales, could stop, play and sing the quoted passages! Under such circumstances, this would become the best imaginable source of fireside amusement. The pictures by Reginald Birch are top-notch (Harcourt, Brace. $2.50). "Bag o' Tales," by Effie Power, is designed to aid that worthy person, the reader to children. The editor is a woman with a great deal of literary and library experience. She selects varied material from folk-lore, Greek myth, chivalrous literature and other sources. Practical bibliographies are appended. The book will be cordially welcomed by teachers and governesses (Dutton. $5.00). Yule-tide material of various kinds is to be found in "A Christmas Holiday Book" (Dutton. $3.00) and "Christmas" (Scribners. $2.00). Alice Dagliesh had a hand in compiling both.

Some time ago William Clayton Pryor published "The Train Book," a volume of interesting full-page photographs arranged in dramatic sequence and accompanied by brief descriptive texts. It deserved a good reception and got it. Now Mr. Pryor presents two more books in the same style: "The Steamship Book" and "The Fire Engine Book" (Harcourt, Brace. $1.00 each). In both cases everything hangs together well enough to form a kind of story, and yet the child is familiarized educationally with important varieties of practical activity. This is really a new departure in the making of books for the young and deserves a word of honest praise. "Dance of the Hours," for older girls, is an exposition of the life of a professional dancer. The authors, Florence Choate and Elizabeth Curtis, evidently know their subject (Harcourt, Brace. $2.00). "Prizes and Presents," by Edwin T. Hamilton, supplies girls with many recipes for making presents givable to others. This is a helpful volume, and the girls need it as badly as boys do books about carpentry and electrical work (Harcourt, Brace. $2.50).

There is more, but one must stop somewhere.

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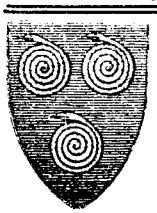
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Briefer Mention

Saga of Saints, by Sigrid Undset; translated by E. C. Ramsden. New York: Longmans, Green and Company. $2.50.

A FRAGMENTARY history of the rulers of tenth- to fourteenth-century Norway forms the greater part of this curious book. Few of the figures that crowd its pages make much of an impression because they are so numerous and so little is recounted about each one. Very properly Mme. Undset has not permitted her imagination to supply the deficiencies of the sources of available information. Nevertheless, the cumulative effect of her bare outline of ever-recurring acts of treachery and violence is terrific. No wonder the Christianizing of Norway required centuries! Perhaps the most memorable of these heroes of a stormy Middle Age are Saint Olav, Norway's king and patron saint, and Saint Sunniva, who renounced a kingdom to become a bride of Christ. "Saga of Saints" closes with the most moving story of Father Karl Schilling (1835-1907); here, as in "Stages on the Road," the author is more successful, for she is presenting a full-length portrait. However, Mme. Undset's forte is still the novel of large dimensions.

Zaharoff, High Priest of War, by Guiles Davenport. Boston: Lothrop, Lee and Shepard Company. $3.00.

BASIL ZAHAROFF is undoubtedly an interesting personage, and this book about him inevitably takes on a certain amount of the interest of the subject, but not very much. In the first place, most of the data is already widely publicized. Most important, the book seems to be setting up a group of conditions, the accurate investigation of which would be thoroughly fascinating, but the accurate investigation of which is missing. The reader doesn't have to be told that arms merchants play both sides, foment international dislikes, subsidize propaganda, form world-wide cartels, corrupt politicians, seize control of metal works, and make large quantities of money. Mr. Davenport tells all this, but he certainly gives an inadequate picture of how it is done. The only thoroughly worth-while exception is the large section devoted to Greece, and especially Greece and the World War. This is an excellent history, but it is not pointedly a history of Zaharoff, and surely his enormous and vague fortune was not built up to an important extent by Greece. The United States Senate has produced a superior treatment of the whole subject.

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